The Good old Way:

OR,

PERKINS IMPROVED,

In a

PLAIN EXPOSITION

And

SOUND APPLICATION

OF

Thoſe Depths of Divinity briefly comprized

In his

SIX PRINCIPLES:

BY

That late painful and faithful Miniſter of the Goſpel,

CHARLES BROXOLME

In Darby-ſhire.

Jer. 6. 16. *Aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls.*

LONDON, Printed for *John Rothwel* & *T. Maxey*, and ſold at the *Bear* and *Fountain* in *Cheap-ſide*, and by *Joſeph Barber* at the Lamb in the

TO

The Right Honourable,

The LADY

KATHERINE BROOK,

Dowager to the Right Honourable *Robert* Lord *Brook*, Baron of BERCHAM's Court.

Right Honourable,

THis *Expoſition of famous Mr.* Perkins's *Catechiſm, was the work of Maſter* Charles Broxolm; *a good man, who was well known to your noble Lord; whoſe great favours conferred upon him, hath engag'd me upon the account of his wiſdom (my dear Aunt) to dedicate it unto your Ladyſhip.*

The Authors Miniſtery was honoured, by the Converſion of many ſouls, both at Gunthwait *in* York-ſhire, *(where he was Patronized by Mr.* Godfery Boſſevile, *Brother in law to your worthy Lord) and alſo at* Buxton *and* Belper, *and other places in* Darby-ſhire, *who are his Epiſtle Commendatory, and will be his glory at the day of Chriſt.*

Madam, *This Book had ſooner been brought into publick view, if the Controverſies of our broken times had not diſcompoſed peoples ſpirits, to give due entertainment unto ſuch uſeful Treatiſes. Many in theſe latter dayes, have wofully diſputed away the life of Religion, and power of Godlineſs; whence it is, that their Spiritual Appetite to ſalubrious Truths, is extremely decayed*

cayed; and their Sun-ſhine, is like the Winters light, altogether without holy heat. It was an high commendation of the Chriſtian Romans, by Saint Paul, *that they were* full of good-neſs, and filled with all know-ledge, Rom. 15. 14. *and it is pity that this good couple ſhould ever be divided. As practical Profeſſion moſt glorifieth God, ſo it winneth moſt eſtimation amongſt good Chriſtians. The end of this Treatiſe, is to edifie Gods people in both; therefore if I ſhould dare to keep this piece ſecret, (which the Reverend Authour intended for Publick uſe) I ſhould not onely fruſtrate the intentions of the dead, and deceive his godly friends living, but alſo rob the Church of that which is her right.*

Madam, *I ſhall not any longer detain your Lady-ſhip from reading this Book, which craveth your acceptance, and promiſeth your ſoul benefit by a ſerious peruſal. That your Lady ſhip may long continue an encourager of godlineſs, and a comfort to the Members of Chriſt, till the time of your everlaſting refreſhing ſhall come, when triumph ſhall be your recompence, glory your reward, Angels your company, and God your glory; ſhall be the humble prayer*

(Madam)

Of Your Honours

humble Servant,

CHARLES JACKSON.

To his dearly beloved friends, the godly people of Buxton *and* Belper, *C. F. heartily wisheth all happiness, External, Internal, and Eternal.*

Christian friends,

MAny of you, have had real impressions of love upon your hearts, towards my worthy Uncle, the Reverend Author of this Exposition; you have fully known his Doctrine, manner of life, purpose, faith, Long-suffering, Charity, Patience, Humility. That which you have heard with the Ear, is

now (according to your desire) represented to your Eye.

There is a great disparity betwixt a lively voyce, and breathless lines; the one moveth more, but the other profiteth more; the one soon passeth away with the sound of words, but the other abideth, giveth the Reader leave to pause and consider. Good mens works (being Printed) do not onely reach them who are alive, but those also who are unborn; and not to them alone who are near, but such likewise who are afar off. It was the Authors desire, that having taught you these things, 1 Pet. 3. 15. you might after his decease, have them alwaies in re-

remembrance; and therefore this Expoſition according to his order was tranſcribed for the Preſs when he dyed. Now he is taken out of your ſight; but if you yet deſire communion with him, it muſt be, by walking in that track which he hath here chalked out before you, endeavouring to tread the ſteps of his Religious, zealous converſation; who herein (though dead) ſtill ſpeaketh unto you. This birth was conceived and brought forth firſtly for you, therefore though others ſhould deſpiſe it, yet you will (I hope) give it good welcom, becauſe it reviveth the memory of him, who (whilſt he lived) ceaſed not to

pray

pray for your happineſs for ever.

Becauſe of mine Education amongſt you, and my near natural relations unto many of you, I am affectionately diſpoſed to deſire your beſt good, and therefore ſhall make bold to premiſe a few things for your direction, that this Book may prove the more profitable. 1. Add Prayer unto your reading, that you may find the power of thoſe Truths warming your hearts. 2. Make practice your end in ſeeking knowledge: for *That ſervant that knoweth his Maſters will and doth it not, muſt be beaten with many ſtripes.* This was the frequent advice of this Au-

Luk. 12. 47.

thor,

thor; and that when others had their Religion onely at their tongues end, yours might appear in your lives. 3. Attend constantly upon the Publick Ministry of your faithful Pastors and Teachers. *Take heed to thy self, that thou forsake not the Levite so long as thou livest upon the earth.* Deut. 12. 19. The first step towards Apostacy, is the slighting and declining of the preaching of the Gospel. 4. Confer much with Orthodox Christians, who are able to instruct you in the paths of pure truth and godliness. As Christs Disciples desired him to explain obsure Parables, So the *Eunuch* improved the company Matth. 13. 36. Acts 8. 30. 32.

of

of *Philip*, for the like advantage: These examples doubtless are recorded for our imitation. Consider what I have said, and the Lord give his blessing, that this Book may be abundantly beneficial unto you. Now the Father of lights, and God of all grace, fill you with the knowledge of his Will, and with the fruits of Faith, that you may with comfort pray, and wait for the coming of Jesus Christ. I am

Yours in the service of the Lord,

From *Selston* Aug. 9. 1653.

CH. JACKSON.

To the Reader.

Christian Reader,

THe hand of *Providence doth here tender unto thee a plain piece of good old Divinity: The groundwork of the Book, is the* foundation of Christian Religion, gathered into six Principles (by that famous and worthy Minister of Christ, in the University of *Camb.* Master *Will. Perkins*) which *for above* 50 *years, have been much approved, and improved in the Church of* England *and elsewhere, for the instruction of many thousands in matters necessary to salvation. These needful Principles are here familiarly, and faithfully, both confirmed and applyed, for thy spiritual advantage: and doubtless, there is more then ordinary need of such helps, in these Apostatizing, erroneous times; wherein*

wherein the chief Articles of faith, are either impudently queſtioned, or irreligiouſly ſlighted. There is no means more promiſing to reclaim wanderers, and to eſtabliſh waverers in the truth, then by recalling them unto the ſerious conſideration of the firſt grounds of Religion: for by this means, people would find ſure footing for their faith, and alſo grow able to defend fundamentals againſt gain-ſayers, when others are like Veſſels without Ballaſt, which float hither and thither, according to the different motion of every wind and wave, which doth aſſault them. Many godly perſons, who reaped ſoul-fruit from this ſeed when firſt ſown, by theſe Sermons when firſt preached, have importuned the Printing of them (according to the Authors own intention) for their own further benefit, and for the edification of many others. The Sermons do breath the holineſs and plainneſs of the Preachers ſpirit, who was very laborious and proſperous in the work of his Miniſtry. And although they be not ſo Notional and Rhe-

torical

torical, as many may desire; yet they are substantially profitable, and fitted to the capacity of such, who most need them. The Candle yeeldeth not the more light, because it is painted, neither doth the Sword any better service, because gilded, or put into a velvet Scabbard. As curious sights do not fill empty bellies, so neither doth gawdy language feed hungry souls. Reverend Master Greenham *was bold, to call the Ministry* Glassy, Bright, *and* Brittle; *(foreseeing that vanity growing up in the Church in his dayes) wherein ingenuity and affectation of words, was preferred before solidity of savory matter. Although it is by all men acknowledged, that apt and pregnant expressions have their profit, and that the eloquence of* Apollo's, *is not to be disregarded: yet Phrases are onely the husks and shels, but Truths are the Kernels, wherein the soul findeth sweetness and strength. Not the fair leaves, but the fruits upon Trees, are the food: and the Prophet* Jeremiah *telleth us, that* Pastors according to Gods heart, shall feed

feed with knowledge and understanding, Jer. 3. 15. *And because the Lord hath in his Family (the Church) both babes and well grown Children; therefore in great wisdom, he is pleased to provide both milk and stronger meats,* Heb. 5. 12, 13, 14. *Some means of spiritual nourishment (wholesomly, though not curiously cooked) God hath here vouchsafed unto them, whose hearts are disposed to be exercised in the* Principles of the Doctrine of Christ. *Good Reader, In the conscientious use hereof, I heartily commend thee to the guidance and blessing of the Almighty, that thou mayest be better rooted, and further edified in the truths of the holy Scriptures, through Jesus Christ, in whom I am*

Thy Friend and

Servant,

Aug. 29th 1653. SIMEON ASHE.

The Foundation of Christian Religion gathered into Six Principles,

EXPLAINED.

The first PRINCIPLE.

Quest. What doſt thou believe concerning God?

Anſw. *There is one God, Creator and Governor of all things, diſtinguiſhed into the Father, the Son, and the Holy Ghoſt.*

THat *there is a God*: There be three Books wherein we may read this great Truth: 1. The Book of the *Scriptures*. 2. The Book of the *Creatures*. 3. The Book of *Nature*. Firſt, the Book of the Scriptures: as oft as God is mentioned in holy Writ ſo oft (upon the matter) it is affirmed that there

is a God: Now this is a great demonstration, the Scriptures affirming a thing to be so. But come we to the second Book, the Book of the Creatures; see what the Apostle saith of it, *Rom.* 1. 20. *For the invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.* The meaning of the Apostle is, That there is a God, as is plain by the very Book of the Creatures; and not a few Arguments in this kind may be deduced hence.

Argum. 1. As first, From the Original of the Creatures or world. They either had a beginning or not a beginning: If we say, Not a beginning, then we make the world God; all the Creatures from the least to the greatest, God. For to have their being from themselves without beginning, is nothing else but to be God (what hath a being of it self without beginning, is God). But to affirm the world to be God, or the several Creatures therein to be God, were not this absurd and brutish?

If we say, They had a beginning, the world and Creatures, as is very evident; who then was their beginner and Maker, but God? Why then, there is a God.

Arg. 2. The Creatures being many, and

all referred to their ſeveral and peculiar ends; and ſo they all work and are imployed. Now hence it is plain and evident, that there is one above them all, who did aim at theſe ends in them, that did create them to theſe ends; and who is this but God? why then, there is a God.

Arg. 3. The comely order and beauty which may be obſerved in the worlds great variety, evidence, There is a God.

Arg. 4. Man himſelf, conſidered from the reſt of the Creatures, who may be termed the Epitome of the world, or *Microcoſmos*, the little world: Mans body reviewed, is it not a wonderous and curious piece of work? as *Pſal.* 139.14,15. But his ſoul eſpecially, (that immaterial, immortal, inviſible ſubſtance) with the faculties of it, and the great acts of thoſe faculties; Do not all theſe conclude a wiſe and infinite Creator, and ſo a God?

The third Book wherein this great truth may be read, is the Book of Nature: Of this the Apoſtle ſpeaketh, *Rom.* 1 19. *Becauſe that which may be known of God is manifeſt in them*; that is to ſay, Is writ in the hearts of the old Gentiles, and ſo in the hearts of all men; not all that may be known of God, but ſo much that there is a God, becauſe God hath ſhewed it unto them, that is, hath writ it in

their hearts by a general work of his Spirit; and so that place may be understood, *Joh.* 1. 9 *That was the true light which lighteth every man that cometh into the world*; to wit, with the light of nature, in a great measure, or in a less; and this we call the Book of Nature. Among those common notions imprinted in mans heart since *Adams* fall, this is a principal one, *That there is a God:* Such sparks and notions as this, are usually called the Light, the Law, or Book of Nature; not that mans nature is the Author of them, but God, as before we have heard. Yet so called, First, Because they are imprinted in mans nature. Secondly, Because they are as common as mans nature: and hence it is, that all Nations do acknowledge a God. Suppose the most of them pitch upon a false god, or seek the true God in a false way, why yet this general acknowledgment from the light of nature, is a mighty Argument that there is a God. And although haply some particular persons have been found to deny this Principle; yet those persons committing hainous and horrible Crimes (but kept secret from man) their consciences afterwards have accused and terrified them: now their hainous Crimes being not knowne to any man but themselves, why should their conscience

ve

vex and terrifie them, if there were not a God?

Object. 1. But may ſome men ſay, in whom the light of nature is almoſt extinguiſhed, I never ſaw God, how can I then believe there is a God?

Anſw. Thou didſt never ſee thy ſoul, and doſt thou believe therefore thou haſt no ſoul? Thou didſt never ſee the wind, yet ſurely thou believeſt there is ſuch a thing, ſuch a creature.

Object. 2. But if this be a Truth generally acknowledged, How comes it to paſs, that the moſt men and women live as though there were no God?

Anſw. Firſt, by way of Conceſſion or Grant; Secondly, By way of Solution.

1. By way of Conceſſion or Grant. It is true, the moſt do live as though there were no God; ſo walk as denying the Preſence, Power, and Juſtice of God.

2. By way of Solution or Satisfaction. Although men and women generally by the light of Nature do acknowledg a God, yet through the corruption of nature, they frame and fain him to themſelves, to be ſuch a one as they pleaſe; to wit, without Attributes, not preſent in all places, not infinitely powerful and juſt.

As this is a Truth, That by the light of nature, we know and believe there is a God: so likewise this is a Truth, That since *Adams* fall, by the corruption of nature (in regard of the true God) we are all Atheists: Thus the Psalmist, describing the natural man, *Psal.* 14.1. *The fool hath said in his heart, There is no God*: The natural man confesseth there is a God, but it is a God of his own framing; without Attributes, to wit, an Idol; which upon the matter, is as much as to deny the true God.

Object. 3. Although this be a Truth granted, and plain; why yet the Regenerate themselves have doubtings this way, they sometimes doubt Whether there be a God or no.

Answ. And this comes to pass, First by Satans suggestion, who sometimes darts this thought maliciously into them, even in their best Devotions. Secondly, this thought may be in them through the corruption of nature remaining; they having a seed and some degrees of Atheism remaining in them so long as they are in this world. Thirdly, Want of through consideration may occasion doubting this way. As when they observe themselves men and women of affliction, and the wicked great in the world, and highly exalted; looking meerly upon this and no further, may occasion them to question this great Truth; but go-

ing on to the end and iſſue, the doubt is preſently removed, conſidering what the wicked's exultation ends in; and ſo conſidering what is the iſſue of the godly mans afflictions.

Uſe 1. To expoſtulate with the wicked and unregenerate: There is a God; this thou ſayeſt, thou beleeveſt; I ſay, thou doſt well, but the divels do as much, nay more; *they beleeve and tremble. Jam.* 2.19. Examine thy ſelf, do not they exceed thee in this? Thou believeſt there is a God, but doſt thou tremble at his Juſtice, Power, and Omnipreſence? Doſt thou perſwade thy ſelf of his *Omnipreſence*, that he ſees thy waies, courſes, and proceedings in all places, and at all times? How comes it to paſſe then, that thou willingly and willfully committeſt that ſin in ſecret (in his ſight) which thou wouldeſt be aſhamed to commit in the eye and veiw of the world? Obſerve now; Thou beleeveſt there is a God, but it is a god of thy own framing; a god that ſees not thy ſinfull courſes, and proceedings. And to this purpoſe, take notice how the ſpirit of God brings in the wicked or naturall man, ſpeaking in his heart, *Job* 22. 13,14. *And thou ſayeſt, how doth God know? and is there knowledg in the moſt high?* Pſal. 73. 11. *Can he judg thorow the dark cloud? thick clouds are a covering to him, that he ſeeth not.* And Pſal.

94. 7. *They ſay, the Lord ſhall not ſee, neither ſhall the God of Jacob regard it.* Thus what the wicked mans thoughts are of God, his actions declare. And ſo in regard of Gods *Juſtice*, if thou didſt beleeve him to be a God of juſtice, how durſt thou go on obſtinately in thy ſins, *making a covenant with death*, and *being at agreement with hell*; he having openly proclaimed in his word, that he wil be revenged on al ſuch malefactors? The truth of it is, although thou doſt acknowledg a God, why yet again thou denieſt him, by denying his juſtice; as if he were a God all of mercy: but ſuch as thou, ſhall one day find him to be a God of juſtice, of infinite juſtice, *Deut.* 29. 19, 20.

Again, in regard of Gods *Power*; Thou beleeveſt there is a God, but again denieſt him, in that thou doſt not believe him to be a God of infinite power: If thou doſt beleeve him to be a God of infinite power, why doſt not thou rather tremble at his threatning, then at the threatning of a mortal man? Let an earthly Magiſtrate, or Prince threaten, and menace for the breach of his ſtatutes, and edicts, preſently men and women begin to tremble, and to be afraid, and know not which way to turn themſelves; but let the Lord, the mighty God of heaven and earth threaten to bring this

this and that plague, this and that judgment upon them for their ſins and tranſgreſſions; nay even to damn them to the pit of hell, if they do not reform: for all this, they go on ſtill in their ſins, and evill courſes, as though the Lord had not power to maintain his threatnings upon them. Well, thou that art a wicked and ungodly liver, ſee thy condition to be a wofull condition: there is juſt ſo much light in thee, as to make thee inexcuſable: Thou beleeveſt there is a God, but in life denieſt his preſence, power, and juſtice; Thou art not an abſolute Athieſt in judgment, but an Athieſt in practice. Wel, it is as thou thinkeſt, there is a God; but thou ſhalt find him otherwiſe then thou thinkeſt, to wit, all-ſaving; for he is infinitely juſt, and powerfull.

Uſe 2. For *Direction*: Thou beleeveſt there is a God. Firſt, more and more examine this great truth, more and more ponder and perpend it, untill thy heart be eſtabliſhed in it; and *if God be God, ſerve him; if Baal be God, follow him.* The meaning is, if this principle be not true, follow the waies of thy own heart, live and walk according to thy own luſt without any reſtraint; but if it be true, (as it is undoubtedly) then walk and live as throughly beleeving this principle. Labour

bour to please God, to glorifie him, and to have communion with him; and know there is nothing doth so choak and suffocate this Principle, as a wicked and profane life, as *Rom.* 1.18. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* This is the first rule of Direction.

2. Thou believing this Principle, endeavor to nourish and maintain it: To this purpose thou maiest help thy self by the Book of the Creatures, as *David* saith, *Psal.* 19. 1. *The Heavens declare the glory of God, and the Firmament sheweth his handy-work.* There is not the least Creature but thou mayest read God in it; but especially be thou exercised in the book of the Scriptures in reading and hearing them; they do the most plainly and evidently set forth God.

3. If thou hast not a Justifying faith, be earnest with the Lord for it, because without this supernatural faith, thou canst not believe this Principle savingly.

4. Converse much with those that are godly. They that converse with the worldly-minded, shall observe them much to be ascribing the event of things to natural and second causes; but the godly, the event of things to God.

God. Then further, The godly have an experimental knowledg of God, and ſo ſpeaking of God, they many times ſpeak emphatically and movingly, much to the ſtrengthning of the faith of others. A Reverend Light in this age, one *Junius*, doth acknowledg, that the firſt thing that turned him from his Atheiſm, was his talking with a Countreyman of his, and his manner of expreſſing himſelf.

Uſe 3. For *Information.*

1. Is there a God? why then, the Scriptures are true; becauſe they declare that he is, and what he is.

2. Is there a God? why then the ſoul is immortal; for as the immortal ſoul is the image of God, and ſo doth demonſtrate a God: ſo they that do moſt firmly believe there is a God, do likewiſe firmly believe the immortality of the ſoul. And upon that ground caſt for it accordingly, for the beautifying and well being of it.

3. If there be a God? why then, there is a Heaven and a Hell: a place of Bliſs for the godly after this life, and a place of Torment for the wicked; otherwiſe God ſhould not be juſt, and then not God. We read of a Pope, that when he was on his death-bed, ſaid, He ſhould ere long be reſolved of three things

things, which all his life long he had doubted of: 1. Whether there be a God or no? 2. Whether the ſoul be immortal, or no? 3. Whether there be a heaven and a hell, or no? He being not ſatisfied of the firſt, might well doubt of the two laſt. And thus we have abſolved the firſt Member of the firſt Principle.

Member II.

That there is but one God.

That there is but one God, the Scriptures are very evident this way, *Deuter.* 6. 4. *Hear, O Iſrael, the Lord our God is one Lord.* Deut. 32. 39. *See now, that I, even I am he, and there is no God with me.* Pſal. 16. 31. *Who is God ſave the Lord, ſave Jehovah?* And ſo *Iſai.* 44. 6. *I am the firſt, and I am the laſt, and beſides me there is no God.* And *Iſai.* 45. 5 *I am the Lord, and there is none elſe, there is no God beſides me.* Epheſ. 4. 6. *One God and Father of all.* And laſtly, 1 *Corin.* 8. 4, 5, 6. *We know that an Idol is nothing in the world,* (that is, nothing in nature ſubſiſting; or nothing in reſpect of the Divinity aſcribed to it) *and that there is none other God but one;* that is to ſay, properly and by nature: For though there

there be that be called gods, to wit, improperly, as *there be Gods many, and Lords many*, improperly ſo called: *But to us there is but one God*; that is to ſay, the Church doth know and acknowledg but one God (properly and by nature. Magiſtrates are called gods, becauſe they are Gods Deputies or Vice-gerents upon earth, as *Pſal.* 82.6. *I have ſaid, yee are Gods.* Idols are called gods, becauſe ſome ignorant and fond people think them to be ſo: *Jer.* 10. 11. *The Gods that have not made the heavens and the earth, even they ſhall periſh from the earth, and from under theſe heavens.* Nay, the Divel is called god, *The God of this world*, 2 Cor. 4.4. becauſe of the willing ſubjection that the wicked yeild unto him; not that any of theſe are gods by nature, or properly, but improperly.

Reaſ. 1. There is but one only chief good, and therefore but one God.

Reaſ. 2. There is but one firſt cauſe of all things, and therefore but one God.

Reaſ. 3. To be more Infinites then one is impoſſible: there is but one Infinite, and therefore but one God.

R. 4. If there be more Gods then one; why not three as well as two? and why not five as wel as three? and why not ten as well as five? nay,

nay, why not thirty thousand, as it is observed by some of the Fathers, the ancient Heathen had.

Use 1. For *Reprehension*: First, to reprove the Papists: Secondly, the carnal Protestant.

1. The Papists set up divers gods besides the true God: As first, The *Pope*: They say, he is to judg all, but to be judged of none; that he hath power to forgive sins, and that properly; that he hath power to make Lawes to bind consciences, as well as Gods Lawes. 2. The *Virgin Mary*; they make her a goddess, preferring her before Christ, trusting in her for salvation, and in their Prayers intreating her to command her Son, by the might of a mother. Nay, 3. They make all the *departed Saints* gods, by praying unto them, as though they knew the secrets of mens hearts, as though they were present every where; which are things proper to God alone.

2. Reproof to the carnal Protestant. Such as principally affect the Creature, or put their confidence in the Creature, those set up to themselves more gods then one. Some make worldly Riches their god, and so the Covetous: some carnal Pleasures, and so the Voluptuous: some earthly Honor, and so the Ambiti-

Ambitious: some make this and that man their god, and so trusting in him. The truth is, the most make the Divel their god, by a willing subjection to his suggestions. And thus the carnal Protestant, although he seem to confess one God with his mouth, why yet in affection and practice he sets up more. What a man loves most, delights in most, trusts in most, that he makes his god, whatsoever he professeth with his tongue: but let those Idolaters know how the Apostle *James* stiles them, *Jam.* 4.4. *Ye Adulterers and Adultéresses*; that is to say, Spiritual Adulterers and Adultéresses; and how the Lord threatens by the generous and truly noble Prophet, *Isaiah* 42.8. That *he will not give his glory to another*: and therefore they giving that to the Creature which is due unto him, let them be assured that he will be revenged upon them, *Psal.* 16.4.

Use 2. For *Inquisition* or Inquiry. Seeing there is a God, and but one God, it shall be very necessary to enquire concerning him; to inform our selves, what this one God is? What God is, strictly to enquire, (as a wise Logician saith) he being *primum ens*, is beyond Logick: and therefore that we may define God perfectly, we have need of Gods own Logick. And the Reasons are, 1. Be-

cause

cauſe he is Incomprehenſible. 2. Becauſe he is in great part unknown unto us while we are in the mortal body: *Whilſt we are in this world* (as the Apoſtle tels us) 1 *Cor.* 15. 12. *we ſee through a glaſs darkly; but in the world to come we ſhall ſee him face to face*: this the Apoſtle *John* interprets, 1 *Joh.* 3. 2. *We ſhall ſee God as he is*; that is, know him perfectly, as befits ſuch Creatures, and as ſuch Creatures can comprehend. Yet we are to know, the Lord hath ſo far revealed himſelf in the Scriptures to the Elect, as may ſuffice to their ſalvation, and hath acquainted them, *Deut.* 29. 29. that what is *revealed belongs to them*; nay, hath commanded them, *John* 5. 39. *To ſearch the Scriptures*; and as for other ends, ſo eſpecially for this, that they may know in ſome ſaving way what God is.

Now becauſe the Catechiſm in the Expoſition of it, affords us a brief Deſcription of God; and becauſe in the examination of it, we find it to be borrowed and grounded upon the Scriptures; we think it not amiſs to open that Deſcription unto you, that ſo you may the better conceive of God as his Word reveals him. And this is the Deſcription,

God is a Spirit, or ſpiritual Subſtance, moſt Wiſe, moſt Holy, Eternal, Infinite.

The Catechiſm deſcribes God afterwards

in a more large way, ſetting him forth in his works of Creation and Preſervation, and ſo in the ſeveral ſubſiſtances, or manners of being in the one Divine Eſſence.

But firſt, for this Deſcription, *God is a Spirit, or Spiritual Subſtance.* Firſt, God is a Subſtance or Eſſence; that is to ſay, ſuch a Subſtance or Eſſence, as firſt, hath his being from none but from himſelf. 2. As is preſerved and ſuſtained of none, but ſubſiſteth by himſelf. 3. As is the cauſe of all other Subſtances and Eſſences; and upon this ground he is called *Jehovah*, which is the proper and eſſential name of God: As if one would ſay, Being of himſelf, and cauſing all other things to be that have being.

2. *A Spirit or a Spiritual Subſtance.* That God is a Spirit, ſee *Joh.* 4. 24. And why ſaid to be a Spirit or a ſpiritual ſubſtance? Firſt, *Negatively*, becauſe he is not Corporeal. 2. By way of *Similitude*; becauſe there are divers perfections in Spiritual Subſtances which ſhadow forth the Divine nature. Our ſouls and the Angels are Spirits too, but obſerve the difference betwixt ſuch Spirits and God: our ſouls and the Angels are Spirits created and finite, but God is a Spirit uncreated and incomprehenſible.

3. *Moſt Wiſe.* Now well may the Catechiſm deſcribe God to be moſt wiſe! Firſt,

Because he is essentially wise, and Wisdome it self: in comparison of him the wisest creature hath no wisdom at all: and so we must understand that place and the like; *To the only wise God*, Jude 25. 2 Because his Wisdom or Understanding is an absolute, simple, and perfect understanding, without composition. By one act of understanding he distinctly and perfectly knoweth all things. *All things are naked and open unto the eyes of him with whom we have to do*, Hebr. 4. 13. 3 Because his Wisdom it Immutable. He knoweth not one thing otherwise then another, neither one thing more then another, neither that heretofore which he knows not now, nor that now which he knew not heretofore: *Known unto God are all his works from the beginning of the world*, Acts 15. 18. 4 Because the Wisdom of God is eternal: had no beginning, neither hath any ending. 5. Because the Wisdom of God is infinite: He truly knowes every thing, and the reason of every thing. *Zophar* the *Naamathite*, one of the friends of *Job*, speaking of Gods wisdom, saith, *It is as high as the height of heaven, deeper then hell, longer then the earth, broader then the sea*, Job 11. 8, 9. And so the Apostle Rom. 11. 33. *O the depth of the wisdom and knowledg of God!*

4 *Mo*

4 *Most Holy:* See how the Angels cry on eto another, *Isai.* 6. 3. *Holy, holy, holy is the Lord of Hosts*: and the same Prophet stiles God (by way of excellency) *The Holy One*; in *chap.* 40. *ver.* 25. *He is holy in all his wayes*; to wit, of Mercy, Justice, Truth, &c. And not holy as the Creature; the Creature it self is one thing, and the holiness of the Creature is another thing. But God is holy by nature: Holiness is of the very nature of God himself.

5. *Eternal.* That is, neither had beginning, nor shall have ending: *Psal.* 90. 2. *Even from everlasting to everlasting thou art God*: 1 *Tim.* 1. 17. *Now unto the King eternal, &c.* God is not eternal as the Angels and souls of men and women: for although they shall have no ending, why yet they had a beginning; and therefore they may more properly be termed everlasting, or sempiternal, then eternal. Eternity looks both backward and forward: Everlastingness or Sempiternity looks only forward unto that which is to come.

6. And lastly, *Infinite.* That is, such a one as whose Essence fills heaven and earth, he being every where present totally and wholly: *Isaiah* 66. 1. *Thus saith the Lord, the heaven is my Throne, the earth is my foot-stool*: And

*Jer.*23.24. *Do not I fill heaven and earth, ſaith the Lord.* Nay, hear what *Solomon* ſaith, 1 *King.*8.27. *Behold, the Heavens, and the heaven of heavens cannot contain thee.* He is in all places at once, and not only by his vertue and power, but by his whole infinite Eſſence. Not that he is mixed with the Creatures, for that is contrary to his moſt perfect ſingle nature; nor that he is polluted with the filth and contagion of any Creature, for that is contrary to his moſt perfect holy nature: but in ſuch a ſort he is preſent, as is Heavenly, Spiritual, and Incomprehenſible. Thus he is in all places, yet circumſcribed to none.

Object. But if the Lord be eſſentially and wholly in every place; why is he ſaid to remove from one place to another, as *Gen.*11.7 *Go too, let us go down, and there confound their language?*

Anſw. Theſe and ſuch like phraſes are ſpoken after the manner of men to our capacities: Not that there is truly and properly any change of place in God. And thus far touching this brief deſcription of God. The Catechiſm goes on further deſcribing God by his works, and ſeveral ſubſiſtences.

Member III.

This one God is Creator of all things.

Doct. *This one God, or the one true God, is Creator of all things.*

For the better understanding of this Doctrine, we are to resolve divers Questions: As first, more plainly, Who created? 2. What was created? 3. Whereof? 4. How? 5. When? 6. To what end? Lastly, the Uses.

Quest. 1. The first Question: Who Created?

An. God. Gen. 1. 1. *In the beginning God created the heavens and the earth*; to wit, God the Father, God the Son, and God the holy Ghost; for so *Solomon*, speaking of the Creator, doth speak in the plural number, *Eccles.* 12. 1. *Remember thy Creator in the dayes of thy youth.* The Father by the Son, and by the Holy Ghost; the Son from the Father, and by the Holy Ghost; the Holy Ghost from the Father and the Son: All the three Persons jointly Created, only they are distinguished in their manner of Creating, as before. And that this is a work common to all the three Persons, is plain by the holy Scriptures. That God the Father did create, see *Act.* 4. 24.

The Apoſtles thus pray; *Lord, thou art God which haſt made heaven and earth, and the ſea, and all that therein is*; and in *ver.* 27. *For of a truth, againſt thy holy child Jeſus, whom thou haſt annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together*: Where we may obſerve, that the Apoſtle ſtiles God the Father Creator of all things. That God the Son did alſo create, ſee *Joh.* 1. 3. *All things were made by him*; to wit, by the Son: And ſo *Coloſ.* 1. 16. *By him were all things created that are in heaven, and that are in earth*; that is to ſay, He from the Father did create, or the Father by him, and not by him as an inſtrument, but as by another Perſon of the ſame Eſſence and Power with himſelf. And that the Holy Ghoſt did create, ſee *Gen.* 1. 2. *And the Spirit of God moved upon the face of the waters*: and ſo *Job* 26 13. *By his Spirit he hath garniſhed the Heavens*; that is to ſay, the Holy Ghoſt, from the Father and the Son. The work of Creation proclaims a God, but indeed doth not diſcover the myſtery of the Trinity; and yet it cannot be denied (if we conſult with the Scriptures) but that this work of Creation was the work of the whole Trinity.

Queſt.

Queſt. 2. The ſecond Queſtion: What was Created?

Anſw. The Catechiſme anſwers, *all things*; that is to ſay, all things but God himſelf: For we muſt not conceive that any of the three perſons in the Deity were created; They being all eternall and coeternall: Nay further, we muſt not conceive that ſin and miſery were created, they coming in as the cauſe, and the effect, by Satans malice, and mans free will; and to the purpoſe aforeſaid, obſerve we that diſtinction, *John* 1. 3. *And without him* (that is, the ſecond perſon in Trinity) *was not any thing made, that was made.* Now theſe exceptions allowed, we anſwer with the Catechiſme, *All things were created*; as the third heaven, with the Angels the inhabitants of it: That the third heaven was created, ſee *Heb.* 11. 10. *For he looked,* (that is to ſay, *Abraham*) *for a city,* (to wit, the third heaven) *whoſe builder and maker is God.* That the Angels were created (although *Moſes* in his hiſtory of the creation, doth not mention them, for reaſons beſt known to the Spirit of God, who did direct him in the penning of the ſame) yet that they were created, ſee *Pſal.* 148. 2. *Praiſe ye him,* (to wit, God) *all his angels:* and the reaſon is given verſe the 5. *For he commanded, and they were created.* And ſo *Coloſ.* 1.

16. *By him were all things created, visible and invisible; whether they be thrones, or dominions, or principalities, or powers;* and by these we understand the Angels. And so all things downward from the third heaven, were created even to the bottom and center of the lowest earth; as the *skie*, which is called the second heaven, with the Sun, Moon, and Stars, which are therein: The *air* likewise, which is called the lowest heaven, with the fouls of it: The *earth* with the creatures thereon, as trees, plants, beasts, man: and so the *seas*, with the fishes therein. That the particulars aforesaid were created, peruse the first Chapter of *Genesis*.

Object 1. But were the great hils and mountaines created, were they not occasioned by the flood in *Noahs* time?

Answ. Some of them were created, *Gen.* 7. 19, 20. *And the waters prevailed exceedingly upon the earth, and all the high hils that were under the whole heaven, were covered; fifteen cubits upward did the waters prevail, and the mountaines were covered.* Amos 4. 13. *Loe, he that formeth the mountaines, and created the wind*; speaking of God.

Object 2. But Toades, and Snakes, and such venemous things were not created.

Answ. Yes, they were created. *Job* 26. 13. *His*

His hand (ſpeaking of God) *hath formed the crooked Serpent:* Not created venemous, and hurtfull, but became ſo by mans ſin. The Lord made every creature good, and ſo profitable to man; and therefore what creatures are now become hurtfull to man, it is mans ſin that hath made them ſo.

Queſt. 3. *Whereof,* or of *what* were all things made?

Anſw. Not of the eſſence of God, nor of any former matter coeternall with God; but of nothing. *Heb.* 11. 3. *The things which are ſeen, were not made of things that do appear;* that is, they were made of nothing.

Object. 3. But man was made of the duſt of the earth, and woman of man.

Anſ. The Lord made al things of nothing; but ſome things mediately, ſome things immediately; or thus, Creation is twofold, 1. Simple. 2. In reſpect. Simple creation, is a producing of things out of nothing, and ſo the firſt matter was created.

2. Creation in reſpect, is a producing of things out of matter preexiſtent, or out of the firſt matter.

Object. But of nothing nothing is made, ſaith the Philoſopher.

Anſw. This is true of a naturall generation, or working, but not true of a divine Creation.

Queſt.

Queſt. 4. How did God create all things?

Anſw. Not by any labour or wearineſſe, but by his word, and appointment, *Gen.* 1.3. *And God ſaid, Let there be light, and there was light.* And ſo Pſal. 148. 5. *He commanded, and they were created:* He needed not tools, or other inſtruments; neither uſed he the aid or help of any aſſiſtant, but at his very beck and appointment all things were created.

Queſt. 5. When was the world created?

Anſ. It is betwixt five and ſix thouſand years ſince the world was created: If it be asked at what time of the year; the moſt judicious anſwer, in the ſpring time: If in what ſpace of time; in the ſpace of ſix daies, *Gen.* 1.31. compared with *Chap.* 2. *ver.* 1. and *Exod.* 20.11.

Queſt. 6. To what end did God create the world?

Anſ. To the praiſe of his glory. *Prov.* 16. 4. *He made all things for himſelf*, to wit; for his own glory. And *Romans* 11. 36. *Of him, and through him, and to him are all things; to whom be glory for ever.* Now we come to the uſe of this Doctrine.

Uſe 1. To confute the Atheiſtical perſon, ſuch as are unwilling to acknowledg the one true God, all the creatures proclaiming this great

great truth; nay, the excellency of this work evidently demonstrating the infinite excellency of the Creator, his infinite power, wisdome, goodnesse, and truth. And indeed, by this work of Creation, is the true God plainly distinguished from all false gods and idols whatsoever. If we be asked, how we know the true God from all false gods? We answer, by the work of Creation, He alone being the maker of heaven and earth, and all things therein, as himself saith. *Isa.* 45. 7. *All the gods of the nations are idols, but the Lord,* (that is to say, the true God) *made the heavens.*

Use 2. For the comfort and consolation of Gods people, who suffer much in this world, and many times for the truths saks. 1 *Pet.* 4. 19. *Let them that suffer according to the wil of God, commit the keeping of their souls to him in well doing, as unto a faithfull Creator.* And so *Job* argues, *Job* 10. 3. *Is it good unto thee that thou shouldest oppresse? That thou shouldst despise the work of thine hand?* This argument indeed from such as obstinately go on in sin, will be of little force, as we may see, *Isa.* 27. 11. *It is a people of no understanding, therefore he that made them, will not have mercy on them: and he that formed them will shew them no favour.* The potter, when he sees the clay will by no means be brought to his mind,

mind, he takes it and daſhes it againſt the walls: ſo will the Lord deal with the wicked, who will by no means be brought to obey their Creator. But for thoſe that remember their Creator, and truly fear him, he will be found a faithfull Creator to them upon all occaſions; in their greateſt wants, inward, and outward, ſupplying them as ſhall be the beſt; in their greateſt dangers defending them, as ſhall be for their greateſt good. *But ye have not looked* (ſaith the Prophet Eſay) *unto the maker thereof, neither had reſpect unto him that faſhioned it long agoe*, *Iſa.* 22.11. As though if the Jewes had had [*reſpect*] or recourſe unto their Creator in the way of true humiliation and information, as well as uſed the civill meanes which they were earneſt in, they ſhould have been ſtrong enough, and too ſtrong for the *Perſians* their enemies: ſee *Pſal.* 124.8.

Uſe 3. For *Exhortation:* and that divers waies. 1. To imitate God, that we would not hoard up and keep to our ſelves what might be profitable to others. The Lord, although he made all things for his own glory, yet his glory was not increaſed by any thing he made: For to ſpeak properly, he being alwaies infinitely glorious, his glory can neither be increaſed, nor decreaſed: But in the

the work of Creation, he communicated himself to Elect Angels and men for their good and happineſſe; ſo muſt we bring forth our talent inward and outward, for the good and benefit of others.

Secondly, To exhort us, That we would ſeriouſly conſider the work of Creation, and in it to read God and his attributes. There is not the leaſt fly, but in it we may read God and his Attributes; the Lord could have made the world in a moment of time, but takes ſix daies to the buſineſs, and no queſtion to move us to be the more ſerious and laborious in the reveiw of this work: and will not take it well at our hand to have ſuch a work as this ſlighted. We muſt ariſe from the creature to the Creator. The unreaſonable creatures are matter of praiſe, and we muſt therefore in our kind be inſtruments of praiſe.

Thirdly, To exhort us to ſerve and obey God, and that with chearfulneſſe; *Eccleſ.* 12. 1. *Remember thy Creator, in the daies of thy youth.* Words of knowledg in Scripture imply affection and practiſe: that is to ſay, know, fear, love, ſerve, and obey thy Creator in the daies of thy youth, thou wilt then be the fitter to ſerve and obey him in thy old age. And ſo the Pſalmiſt, *Pſal.* 100. 2, 3. *Serve the Lord with gladneſſe: it is he that made us and*

not

not we our selves. We count him a Monster of men that is very undutiful unto his Parents; but how much more may we account him a Monster that delights in rebellion against his Creator, whose instruments only our Parents were to bring us into this world? *Deut.* 32. 6. *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee and established thee?*

Use 4. For *Inquisition*: Further to enquire into two Creatures the chief of the Creation, to wit, Angels and Men.

Touching the Angels, if you ask when they were created? I answer, Within the compass of the first six dayes, in likelihood upon the first day, when the third heaven was created. That they were created within the compass of the six days, see *Gen.* 1. 31. and 2. 1. *The heavens and the earth were finished and all the host of them.* 2. If you enquire into their nature? *Answ.* They are invisible and incorporeal Substances, *Heb.* 1. 14. *Are they not all ministring spirits?* 3. If you enquire into their number? *Answ.* They are very many *Heb.* 12. 22. *An innumerable company of Angels*; and so *Dan.* 7. 10. *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.* 4.

we enquire into their Properties? *Answ.* 1. They are Creatures of excellent knowledg and understanding: 1 *Cor.* 13. 1. *Though I speak with the tongue of men and of Angels*: not that the Angels have tongues, or use of speech, but to note what grace and excellency of speech must needs be thought to be in them, if it might be supposed that they should speak; and hence it is they are said, *Rev.* 4. 6. to be *full of eyes*. 2. They are Creatures wonderous holy; I mean, the Angels that stand, the Elect Angels: the Angels that fell are extremely wicked, but were created holy. That the Angels we speak of are holy Creatures, see *Matth.* 25. 31. and *Luke* 9. 26. They having this stile given them, [*Holy*] in both places. 3. They are Creatures of great strength and might, *Psal.* 103. 20. *Bless the Lord, ye his Angels, that excel in strength.* And so 2 *Thes.* 1. 7. *Mighty Angels*. 4. They are Creatures very expeditious and nimble, and therefore described *Ezek.* 1. 6. *to have wings*. 5. They are Creatures Immortal: *Luke* 20. 36. *Neither can they dye any more, for they are equal unto the Angels*: yet but Creatures for all this, and finite. Lastly, If you ask, Why they were created? *Answ.* For these two ends especially: 1. To celebrate the praises of God: *Psal.* 103. 20. *Bless*

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the Lord, yea his Angels; and *Isai.* 6. 3. *One cryed unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory.* 2. To be instruments of good and safety unto Elect men and women: *Psal.* 34. 7 *The Angel of the Lord encampeth round about them that fear him, and deliverneth them*: Psal. 91. 11. *He shall give his Angels charge over thee to keep thee in thy wayes*; and *Heb.* 1. 14. *Are they not all ministring Spirits, sent forth for them who shall be heirs of salvation?* As this may greatly comfort and animate all true Believers, why so it may restrain and pull in the wicked from offering the least wrong unto such. *Mat.* 18. 10. *Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.* They are Angels to take revenge upon you, if you do them the least wrong; which is evident by the Angel his standing with a *drawn sword* ready to *destroy Balaam*, because he would be allured by worldly gain to go against Gods people, *Num.* 22. 22 &c.

Now we come to the other principal Creature; to wit, *Man.*

If you ask when he was created? *Answ.* Upon the sixth day, and so the woman; *Gen.* 1. 27. 31. 2. If you ask of what was man made?

Answ.

Anſ. His body was of the duſt of the earth, the womans body of one of the mans ribs, *Gen.* 2. 7. and 2. 22. both their ſouls of nothing, inſpired of God, *Gen.* 2. 7. In man we have an Epitome or *compendium* of all Creatures, he being partly viſible, and partly invisible: Viſible in regard of his body; Invisible in regard of his ſoul. And touching the excellency of man as he was created, this is implyed in that the Trinity hold a conſultation about him: *Gen.* 1. 26. *And God ſaid, Let us make man*, &c. Now mans excellency as he was created, did eſpecially conſiſt in three things: 1. In that he was made according to Gods image: *Gen.* 1. 27. *So God created man in his own Image, in the Image of God created he him.* Now by the Image of God according unto which *Adam* was created, we are to underſtand; 1. His Immaterial, Invisible, and Immortal ſoul, for ſo every man is the Image of God, in regard of the ſubſtance of his ſoul. *Gen.* 9. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed, for in the Image of God made he man.* By the Image of God in this place, we only underſtand the ſubſtance of the ſoul. 2. *Adam* was created according to Gods Image in regard of *Holineſs and Righteouſneſs*: he is ſaid to be created according to Gods Image, becauſe he was

created a holy and righteous Creature. *Ephes. 4. 24. And that ye put on that new man, which after God is created in righteousness and true holiness.*

The second thing wherein mans excellency did consist, as he was created, was in this. That he had sweet communion and fellowship with God. This may be gathered from *Gen. 2. 19. And out of the ground the Lord God formed every beast of the field, and every foul of the aire, and brought them unto Adam to see what he would call them.*

The third thing wherein mans excellency did consist as he was created, was, he was made Lord of all visible Creatures, *Gen. 1. 26. And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the foul of the aire, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth:* And so *ver. 28.* God said to *Adam* and *Eve, Have dominion over the fish of the sea, and over the foul of the aire, and over every living thing that moveth upon the earth.*

And thus far touching the work of *Creation*; We come in the next place to the work of *Preservation.*

MEMBER IV.

Preserver and Governor of all things.

Doct. THe one true God, the Lord is the *Preserver and Governor of all things*: For so we must understand the Catechism, when it saith, the Lord is Governor of all things: the former to be implied, to wit, that he is the Preserver as wel as the Governor of all things. And so we come from the work of *Creation* unto the work of Gods *Providence*; which consists of these two parts, *Preservation* and *Gubernation*, or governing. And what is *Preservation* but Creation continued, or the upholding of all creatures in their kinds, beings, motions and operations? And what is *Gubernation* but the moving, ordering and directing of all the Creatures and their actions to their decreed ends?

Now that the Lord is the Preserver and Governor of all things, the Scripture is very copious this way; but we wil only produce three or four places: *Eph.* 1. 11. the Apostle describes the Lord to be such a one *as worketh all things according to the counsel of his own wil*: and the Psalmist, *Psal.* 36. 6. *O Lord, thou preservest man and beast.* Act. 17. 28. *in him we live, move, and have our being*: And do but see *Nehem.* 9. 6. *Thou preservest them all* (to wit, all the Creatures) *and the Host of Heaven worshipeth thee*;

thee: that is to say, is governed by thee, is at thy command and appointment. And further to argue the point in hand. That the Lord doth preserve and uphold all the Creatures in their kinds, beings, motions, and operations, is evident and plain.

Arg. 1 Otherwise they would not continue, but would return to their first nothing, to that nothing of which they were at first made. The Lord is called *Jehovah*, not only because he gave being to every thing, but likewise because he maintained it in every thing. And that the Lord is Governor of all things, to wit, moveth, directeth, and disposeth of all the Creatures and their actions to their decreed ends, this we demonstrate two wayes, 1. By instancing particular Creatures. 2. Particular Actions.

Arg. 2 As first, The *good Angels*: 1 *Chr.* 21. 15. *And God sent an Angel unto Jerusalem to destroy it, and as he was destroying, he said to the Angel that destroyed, It is enough, stay now thy hand.* And so *Luke* 1. 26. *And in the sixth month the Angel Gabriel was sent from God unto a City of Galilee named Nazareth.* 2. The *evil angels*: The Divels are governed by God and act his command. 1 *King.* 22. 21. *The Lord saith unto the lying spirit, go forth*: and in *ver.* 23. *Michajah saith to Ahab, Be-*

hold, the Lord hath put a lying Spirit in the mouth of all these thy Prophets. And so in *Mark* 9. 26. *And the spirit cryed, and rent him sore, and came out of him*; but in the verse next foregoing, God-man layes a command upon this wicked spirit, *Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.* 13. *Men and Women*, the Lord governeth and disposeth of them at his pleasure. *Prov.* 21. 1. *The King's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will.* And so *Prov.* 29. 26. *Many seek the Rulers favour, but every mans judgment cometh from the Lord.* And if these superior creatures (*Job* 12. 17. to 20.) be at Gods command and governed by him; why then sure all the inferior creatures also.

Obj. But may some men say, If the Lord so command and govern the reasonable Creatures, is not the freedom of their wils by this altogether taken away?

An. No; because the Lord doth not compel the reasonable Creatures to do this or that, but only bends and inclines them. The necessity of Gods will, doth not overthrow the freedom of their wills. This or that action, if it be referred to Gods will, may be said to be necessary; if to their wills, it may be said to be voluntary.

Arg. 3. The second way whereby we demonstrate that the Lord is the governor of all things, is by instancing particular actions. If the providence of God doth extend, 1. Even to the least actions, to actions of the smallest nature. 2. To actions that are the most casual. 3. To actions that are the most sinful; why then the Lord is governor of all things. But that the providence of God doth extend to actions of all these kinds, the Scriptures do plainly demonstrate. 1. That the providence of God extends to the least actions, (*Matth.* 10. 29, 30. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father; the very hairs of your head are all numbred*: and there be any thing of less account than a Sparrow lighting on the ground, or an hair falling from our head? Secondly, that the providence of God doth extend even to actions that are the most casual. *Pro.* 16. 33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord*: what more casuall then the event of lots cast into the lap? Thirdly, that the providence of God doth extend to actions that are most sinfull. *Ezek.* 16. 9. *If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet*: was there ever a more wicked action undertaken than crucifying of Christ? and yet see what the Ap-

stle affirms of them who did commit this fact, *Act. 4. 27, 28. They were gathered together for to do whatsoever thy hand (speaking of God) and thy counsell determined before to be done.* Not that the Lord is the Author of sin, as it is sin; but the Author of the action as it is an action; he permits the sin, and not only as an idle spectator, but further works in the sinfull action; as 1. By taking away or denying his grace. 2. By delivering over the party unto Satan and his own lusts. 3. By presenting unto the party such objects, as through corruption may occasion sin. 4. By so governing the sinfull action, as to dispose it to his own glory. And thus we see it evidently argued, that the Lord is the preserver and governor of all things.

Now we come 1. To lay forth the kinds of Gods providence. 2. To answer some objections. 3. To the Use.

Kinds of Gods providence.

1. The Providence of God is either *mediate* or *immediate*; the *immediate* Providence of God is, 1. When he works without means. 2. When he makes void the means. Or 3. When he works contrary to the means.

1. Without means, as when he sustained Moses in the mount 40 daies and 40 nights without either bread or water, *Exod. 34. 28.* 2. Making the means; for thus he doth sometimes.

Psal. 9. 11. Preserved and saw under the Sun,

that the race is not to be swift, nor the battel to the strong, &c. 3. Contrary to the means, as when the Lord brought water out of the rock, *Exod.* 17. 6. Thus for the immediate Providence of God. The mediate providence of God is, when he worketh by means; and this is his most usual working. Now the Lord doth not use means because of any defect or inability in himself; but 1. That he might communicate some honor to the creature, he is pleased to make use thereof. 2. That the creature might so better perceive his working, his providence, the working of his providence. 3. That he might so shew himself to be Lord of all things, making use of them as he pleaseth. And 4. lest under pretence of his providence, we should be slothful. But that you may better understand the thing in hand, to wit, Gods providence, we come to lay it forth in another division, as the Providence of God is *Universal, Particular, or Peculiar*. The *universal providence* of God is that whereby he preserves, and governs all the creatures according to that natural instinct he put into every several kind in the first creation, as *Gen.* 1. 11. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind*: This is the law of nature, or order which the Lord appointed and set in the beginning, and accordingly (in the ordinary course) the creatures work

This we call Gods *universall providence.*

The *particular Providence* of God extends to every creature, from the greatest, unto the least; unto every action, from the greatest, unto the least; unto every Accident, from the greatest unto the least; unto every circumstance in every business; there is not the least Cloud doth arise, nor the least chive of Grass spring up but by his Providence. *Psal.* 147. 8. *He covereth the Heavens with Clouds, he maketh the grass to grow upon the mountains.* Jonah 4. 6. *And the Lord God prepared a Gourd, and made it to come up over Jonah.* This is Gods particular Providence.

The *peculiar Providence* of God, is that which he exerciseth towards his Church and chosen, gathering them, guiding them, defending them, he working in them, by them, and for them peculiarly; *Psal.* 33. 18. *Behold, the eye of the Lord is upon them that fear him.* And 1 *Tim.* 4. 10. the Apostle speaking of the bodies of men, he stiles the Lord, *the Saviour of all men, chiefly* (for so it is in the Original) *of those that believe.* This is Gods *peculiar Providence*: And thus much for this illustration of the *kinds* of Gods Providence.

Now we come to answer some Objections.

Object. 1. In 1 *Cor.* 9. 9. it is said, *Doth God take*

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take care for Oxen? as though his Providence did not extend to that kind of creature.

Answ. This cannot be the meaning, because, *Psal.* 36. 6. *O Lord, thou preservest man and beast*; and *Psal.* 147. 9. *He giveth to the beast his food*: but the Apostle by this passage would intimate unto us, that that Law in *Deuteronomy*, *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn*, had a further extent then Oxen. If the labouring Ox must have right done him, much more the laborious and painful Minister; he must not be cut short of outward maintenance.

Object. 2. But if Gods Providence govern all things, how comes it to pass that the wicked do so flourish in this world, and the godly are so attended with afflictions and crosses?

Answ. Although the godly be attended with many crosses and afflictions, yet by these crosses and afflictions, by the wise and gracious Providence of God, turn to their great good, as the prosperity of the wicked to their great woe.

Now we come to the Use.

Use 1. Of *Reprehension*; and it consists of divers Members, as

First, Is the Lord the Preserver and Governor of all things? why then, to reprove such as lead a wicked and ungodly life; who

singly, and wilfully violate Gods Commandments: If one was to carry us over a River, and if we let our hold go the least, we were sure to drown, how unwilling would we be to provoke that Party who had us at such advantage? *In the Lord we live, move, and have our being*, in his hands is our breath, how dare we then provoke him? O the great folly and madness of presumptuous sinners, but especially this folly, madness, and ingratitude of such, unto whom the hand of Gods Providence hath reached plentiously of temporal blessings, and they are the more licentious, sensual, and rebellious! Do these men and women walk safely for themselves? Do they well requite the Lord, the giver of their breath, and of all those temporal enjoyments they have?

2. To reprove all such as live idlely, do not walk diligently in their callings, *Joh.* 5. 17. *My Father worketh hitherto, and I work.* The Lord never ceaseth from his work of Providence.

3. Reproof to all such, as are discontented with their outward condition and estates; and so calling Gods wise Providence in question, contrary to the Apostle, *Phil.* 4. 11. *I have learned in whatsoever state I am, therewith to be content.* And *David*, *Psal.* 39. 9. *I was dumb,*

dumb, I opened not my mouth, because thou didest it.

4. To reprove all such as neglect the lawful means, Civil, or Holy (the Lord in his ordinary course working by means;) or if the means fail, they distrust the Lord; as though he that tyed us to means, were himself tyed to means, and could not work by little means, against means, above means.

5. To reprove all such, as lay their sins on God, because nothing comes to pass but by his Providence; but hearken to the Apostle, *James* i. 13. *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man.* There is no sin in God, neither doth he put sin into any mans heart. It is true indeed, the Lord could prevent sin, and would, if he could not gain himself glory out of it: thou canst not do this or that wicked action, without Gods Providence; but thy sin, as it is sin, is of thy self and Satan; thou sinning willingly, and chearfully, not endeavouring to serve Gods Providence, but thy own vile affections.

6. To reprove the evil speech of some, as, they that say, this or that came to pass by meer chance; as though any thing came to pass without a cause, or without Gods Providence;

dence; and ſo ſuch as ſay, this, or that we will do, not putting in Saint *James*'s condition, *Jam.* 4. 15. *If the Lord will:* not remembring that they, and their actions, are in Gods diſpoſing, and not in their own.

Uſe 2. For the great comfort and conſolation of all the godly. It is true, they have many enemies, but the Lord hath them all in a ſtring; as he ſaith to *Sennacherib King of Aſſyria*, 2 *Kin.* 19. 27, 28. *I know thy abode, and thy going out, and thy coming in, and thy rage againſt me; becauſe thy rage againſt me, and thy tumult is come up into my ears, therefore I will put my hook into thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.* Nay, the Devils themſelves, the Lord hath them in Chains, they cannot go a link beyond his permiſſion; as is evident in the Hiſtory of *Job*, even as he ſaith unto the *Sea*, *Job* 38. 11. *Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed.* And ſo in regard of any affliction; no affliction can befal the godly, but by the Providence of God, and no affliction ſhall befal them, but the Providence of God will turn it to their good; inſomuch as every true Believer may ſay with *David*, *Pſal.* 16. 8. *The Lord is at my right hand, I ſhall not be moved*; not moved to my hurt:

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and as he saith, *Psal.* 23. 1. *The Lord is my shepherd, I shall not want*: and verse 4. *Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.* And wondrous comfortable is that sentence, 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them, whose heart is perfect towards him.* And not a little may the godly man succour his faith, by his former experience of Gods Providence, *Psal.* 56. 13. *Thou hast delivered my soul from death, wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?* And 1 *Sam.* 17. 37. *David* said, *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine.* And so *Psal.* 46. 1. 2. *God is our refuge and strength, a very present help in trouble: Therefore will we not fear, though the Earth be removed, and though the Mountains be carryed into the midst of the Sea.*

Use 3. To exhort every one to serve Gods Providence in the use of all good meane, Civil, and Holy, because so the Lord works ordinarily. To neglect ordinary meane, is to tempt God, and great presumption; as our Saviour replies to Satan, when he would

have had him cast himself down from the Pinacle of the Temple, *Matth.* 4. 7. *It is written, thou shalt not tempt the Lord thy God.* And yet we must take heed of trusting in the means, for that is Idolatry; the truth of it is, it is Gods blessing that doth mainly effect a thing, as *Psal.* 127. 1. *Except the Lord build the house, they labour in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain.* And therefore when the means fail us at any time, our faith must not: It was an evil saying of the Israelites, *Psal.* 78. 19. *Can God furnish a table in the wilderness?* and therefore the Spirit of God saith of them, putting forth such a question, that *they spake against God.* But it was a good saying of *Abraham*, *Gen.* 22. 8. *God will provide*: and if you peruse verse 14. you shall perceive, that this speech of his grew to a Proverb; intimating thus much, that in due time and place, the Lord will supply the wants and necessities of all his people.

And thus far touching the description of God by his works of *Creation* and *Preservation*.

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MEMBER V.

One true God, Creator and Governor of all things, is distinguished into the Father, the Son, and the Holy Ghost.

THat there is a distinction of Persons, and this distinction in the Divine Essence, is evident, if so be we look into the holy Scriptures, *Gen.* 1. 26. *And God said, Let us make man in our image*; where God the Father consults with his Son, and holy Spirit. The like phrase we have in *Gen.* 11. 7. *Let us go down, and there confound their Language.* And *Isa.* 63. 9, 10. *The Angel of his presence saved them.* Of whose presence? Of God the Fathers; and who was this Angel, but the Son, the second Person in Trinity? *But they rebelled and vexed his holy Spirit*; to wit, the Holy Ghost. *Haggai* 2. 5, 7. *According to the word that I covenanted with you, when ye came out of Ægypt.* Who was it that did covenant with the Israelites? to wit, God the Father. So, *My Spirit remaineth among you*, to wit, the Holy Ghost. And *The desire of all Nations shall come*; to wit, the Sonne: But this Mysterie is more clearly revealed in the New Testament, as when Christ was baptized, *Matthew* 3.

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16, 17. *And he ſaw,* (to wit, *Iohn the Baptiſt*) *the Spirit of God deſcending like a Doue, and lighting upon him;* to wit, upon Chriſt) *And lo a voyce from Heaven,* (that is to ſay, from God the Father) *ſaying, This is my beloved Sonne, in whom I am well pleaſed.* But more expreſly in that form of Baptiſm which our Saviour enjoynes, *Matth.* 28. 19. *Go ye, and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghoſt.* And ſo 1 *Iohn* 5. 7. *There are three that bear Record in Heaven, the Father, the Word* (that is to ſay the Son) *and the Holy Ghoſt.* And 2 *Cor.* 13. 14. *The grace of our Lord Ieſus Chriſt, and the love of God,* (to wit God the Father) *and the communion of the Holy Ghoſt be with you all.*

Now that you may the better conceive of ſo great a Myſterie, theſe queſtions following are to be anſwered. 1. How the Divine Eſſence, and the Perſons in the Divine Eſſence do differ? 2. What the Perſon of the Father is? what the Perſon of the Son is? and what the Perſon of the Holy Ghoſt is? 3. How theſe three Perſons are united? 4. How they are diſtinguiſhed? 5. Why it is neceſſary the Church ſhould be acquainted with this Doctrine? And Laſtly the Uſes.

Queſt. 1. How the Divine Eſſence, and the Perſons in the Divine Eſſence do differ?

Anſw. The difference is not real, but formal; we muſt not conceive the Divine Eſſence to be one thing, and the Perſons to be another thing; for that were not to make a Trinity, but a Quaternity; not to make three, but four. There is another, and another in the Godhead; but not another thing, and another thing. That there is another, and another in the Godhead, *John* 5.32. *There is another that beareth witneſs of me*, ſaith our Saviour; to wit, the Father: And *John* 14. 16, 17. *And I will pray the Father, and he ſhall give you another Comforter, even the Spirit of truth*; but not another thing, and another thing; for this were to divide the Godhead, and to make three Gods; the Godhead being undivided, and there being but one God, as 1 *Cor.*8.4. *There is none other God but one*: the Divine Eſſence is one, and common to all the three Perſons; the Perſons are three ſeveral Subſiſtances, or manners of being in that one Eſſence: It is true, the Father is God, the Son is God, and the Holy Ghoſt is God; and all Eternal, Omnipotent, &c: But yet there are not three Gods, three Eternals, three Omnipotents;

becauſe the Eſſence, the whole Eſſence, the Godhead, the whole Godhead, is in every one of the three Perſons, *Coloſ.* 2. 9. *In him* (to wit in the Son) *dwelleth all the fulneſs of the Godhead bodily*, that is, Perſonally, in the Perſon of the Son, which is true of the other two Perſons. And this is the Myſterie of Myſteries, that the Eſſence or Godhead ſhould be in every Perſon, and yet not divided; that the whole Eſſence or Godhead ſhould be in every Perſon, and yet not three Gods, but one God. Now we come to the ſecond queſtion.

Queſt. 2. What the Perſon of the Father is? what the Perſon of the Son is? and what the Perſon of the Holy Ghoſt is?

Anſw. The Father is the firſt perſon, the Son is the ſecond, and the Holy Ghoſt is the third. The Father is not the firſt perſon in regard of time or Dignity, but in regard of Order, all the perſons being as Co-Eſſential, ſo Co-Eternal, and Co-Equal. The Order of the perſons obſerved, there is no Priority, or Poſteriority, no Superiority, or Inferiority among them: the Father is the perſon not begotten, nor proceeding, but from everlaſting begetting the Son, and ſending forth the Holy Ghoſt: The Son is the perſon not Created, but begotten from

everlaſting of the Father, and with the Father ſending forth the Holy Ghoſt. The Holy Ghoſt is the perſon not made, nor created, nor begotten, but proceeding from the Father and the Sonne, by an Eternal ſpiration. Now here we muſt obſerve, that the Eſſence doth not beget another Eſſence; for every one of the perſons hath the Eſſence from himſelf, but one perſon doth beget another, the perſon of the Father, the perſon of the Sonne. 2. That there is this difference betwixt the Sonne and the Holy Ghoſt, The Sonne is begotten of the Father onely, the Holy Ghoſt proceeds both from the Father and the Sonne. 3. Theſe phraſes begetting, begotten, proceeding, muſt in no caſe be underſtood in any carnal way, but altogether in a Spiritual manner.

Queſt. 3. How theſe three perſons are united?

Anſw. The union of the perſons is that, by which each one is in the reſt, and with the reſt, by reaſon of the unity of the Eſſence or Godhead, as *John* 14. 10 *Believeſt thou not that I am in the Father, and the Father in me*, ſaith our Saviour to *Philip*? They are all one in nature, that is, Co-Eſſential, and Con-Subſtantial; as 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are*

one

one; to wit, in Nature and Eſſence. That which we ſaid before, is true; the Father is God, the Sonne is God, and the Holy Ghoſt is God; yet there are not three Gods, but one God onely; becauſe there is but one Divine Eſſence, but one God, and no more in Nature.

Queſt. 4. How the three perſons are diſtinguiſhed?

Anſw. Not Eſſentially, for every one of them hath the whole Eſſence or Godhead; and yet really. And here obſerve, The difference betwixt the Eſſence and the perſons is but formal, the difference betwixt the perſons themſelves is real; as the Father is the Father, and not the Son, or the Holy Ghoſt; The Son is the Son, and not the Father, nor the Holy Ghoſt; The Holy Ghoſt is the Holy Ghoſt, and not the Father, nor the Son.

Now the perſons of the Godhead are diſtinguiſhed two wayes: 1. By their *External* actions, 2. By their *Internal*.

Their *External* actions are ſuch, as they work in and toward the creatures, as in the work of Creation, and Preſervation, &c: As touching any of theſe works or actions, the Father worketh of himſelf, by the Sonne, and the Holy Ghoſt; the Sonne from the Fa-

ther, by the Holy Ghost; the Holy Ghost from the Father and the Son. The Father is the Original or Fountain of actions, effecting by the Son and the Holy Ghost: the proper working of the Son, is to execute actions from the Father, by the Holy Ghost: the proper working of the Holy Ghost, is from the Father and the Son, to finish actions. And here observe the reason why in Scripture so many things are attributed and refered to the Father; Because he is, as the Original and Fountain of the other persons, so likewise of their operations.

2. The persons of the Godhead are distinguished by their *Internal* actions; and these are such, as they exercise one towards another: As the incommunicable property of the Father is to *beget*; the incommunicable property of the Son is to be *begotten*; and the incommunicable property of the Holy Ghost is to *proceed*. And thus in some measure we see into this great Mysterie, the Unity in Trinity, and Trinity in Unity.

Quest. 5 Why it is necessary the Church should be acquainted with this Doctrine?

Answ. 1. In respect of *Gods glory*, that so he may be discerned, and distinguished from all false gods, and Idols. 2. In regard of

of *our ſelves*, and that two wayes. 1. Without this knowledge, there is no ſalvation, *John* 17. 3. *This is life Eternal, that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* That we may be ſaved, we muſt know, and believe God the Father to be our Father; God the Son to be our Redeemer; and God the Holy Ghoſt to be our Sanctifier and Comforter.

Anſw. 2 In regard of *our ſelves.* This Doctrine directs us in worſhiping the true God aright: for Unity in Trinity, and Trinity in Unity is to be worſhiped. If we worſhip the Father without the Son, and the Holy Ghoſt: or if we worſhip the Son, without the Father and the Holy Ghoſt: or the Holy Ghoſt, without the Father and the Sonne, we worſhip nothing but an Idol. Again, If we worſhip the three perſons not as one God, but as three Gods, then we make three Idols. Now we come to the Uſes of the point.

Uſe 1. To reprove two ſorts of people. 1. Such as labour to fathom this Myſterie by Humane Reaſon, it being a Myſterie propounded to our faith to believe, not to our reaſon to diſpute; and thus many have erred, and do erre, in this Doctrine of ſo great conſequence. 2. To reprove ſuch as do not labour

with all diligence to underſtand this Myſterie, as the Scripture reveals it.

Such as are altogether ignorant of this Myſterie, what can their faith be? what can their worſhip be? what can their comfort be? what can their lives be? how can they upon good grounds expect ſalvation? Although in this ſearch and ſcrutiny, we muſt be wiſe to ſobriety; yet to be altogether ignorant of this way, is dangerous, and damnable. How can we be truly Pious, if we do not think aright of God, If in ſome meaſure we do not know the true God, one in Eſſence, three in Perſons?

Uſe 2. To inform us in regard of Divine worſhip: We muſt worſhip the Unity in Trinity, and Trinity in Unity, without confounding the perſons, or dividing the Eſſence. When I think of one, (ſaith a Father) a three-fold light doth dazle me; and when I diſcern three, I am preſently brought back to one. It is true, we may invocate to any of the three perſons, as *Steven*, *Acts* 7.50. *Lord Jeſus receive my Spirit*; but in the ordinary Courſe, pray we to the Father, in the Name of the Son, by the aſſiſtance of the Holy Ghoſt; *John* 16. 23. *Whatſoever ye ſhall ask the Father in my Name, he will give it you*, ſaith our Saviour. And the Apoſtle *Paul* tels us, *Rom.* 8. 26. *That the Spirit, the Holy Ghoſt*

Ghoſt helps our infirmities in Prayer.

Uſe 3. To exhort every one of us, if we would more and more conceive of this Myſterie, 1. To be much exerciſed in the Scriptures, they being the onely Inſtrument to reveal it. *John* 1. 18. *No man hath ſeen God at any time; the onely begotten Son, which is in the boſome of the Father, he hath declared him:* to wit, in the Scriptures. 2. Often to renew our Repentance; the Lord reveals himſelf eſpecially to ſuch, *Pſal.* 25. 9. *The meek will he guide in judgement, and the meek will he teach his way.* And ſo *v.* 14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.* 3. To be earneſt with the Lord this way in Prayer and Supplication; thus *Moſes*, *Exodus* 33. 13. *I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee.* And verſe 18. *I beſeech thee ſhew me thy glory.* If we would have knowledge of this way, our Saviour intimates from whom we muſt have it; when *Peter* made that excellent confeſſion of him, *Matth.* 16. 16 *Thou art Chriſt the Sonne of the living God*, verſe 17. replies our Saviour, *Fleſh and blood hath not revealed it unto thee, but my Father which is in Heaven.* And ſo Saint *James*, Chapter 1. verſe 5. *If any of you lack Wiſdome, let him*

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ask of God, that giveth to all liberally, and upbraideth not, and it ſhall be given him. And thus far touching the firſt Principle, and the ſeveral Members of it.

PRINC. II.

Queſt. What Doſt thou believe concerning man, and concerning thine own ſelf?

Anſw. *All men are wholly corrupted with ſin through* Adams *fall, and ſo are become ſlaves of Satan, and guilty of eternal damnation.*

MEMB I.

ALL *men are corrupted with ſin:* All men and women are ſinners by nature; for ſo we are to underſtand the Chatechiſme, which after the diſcription of God, we endeavor, and aſſay to delineate, and lay forth

forth the natural man. Now that all men and women are corrupted with sin, are sinners by nature, *Rom.* 3. 10. *There is none righteous, no not one:* to wit, by nature, meer man, and meer woman. And so in *v.* 23. *All have sinned.* And *Gal.* 3 22. *The Scripture hath concluded all under sin;* as wel Jewes, as Gentiles, to be sinners by nature. The Reasons of the Point.

Reas. 1. The great disagreement and variance that is betwixt the natural man, and the holy Law of God. As the Law of God is ever discovering the natural mans misery, beating him, buffeting him, and condemning him; so the natural man cannot away with the Law of God opened and applyed, nor with the Minister that doth the same, but exclaims upon him, as a severe, censorious, and uncharitable man. Now this disagreement and variance betwixt the natural man and the Law of God, doth plainly declare every natural man to be a sinner.

Reas. 2. Observe the Natural man, and of all Doctrines he cannot away with the Doctrine of the last judgement; and this plainly manifests his guiltiness. If *Felix* was not a sinner, why did he *tremble* at this Doctrine? *Acts* 24. 25.

Reas. 3. The continual combate that is e-

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ver in the regenerate, 'twixt the flesh & Spirit

Before we come to the Applic. of the point, we will 1. Let you see briefly what sin is? 2. How many wayes the natural man is a sinner?

1. What sin is? *Ans.* The Apostle *Joh.* tels us, 1 *Joh.* 3. 4. *Sin is the transgression of the Law*: It is any inconformity or repugnancy in the reasonable creature unto Gods revealed Will.

The 2d question is, How many wayes a natural man is a sinner? *Answ.* Four wayes. 1. By *Participation.* We were all in *Adam's* loynes when he sinned, as *Levi* was in *Abraham's* loynes, when *Abraham* paid Tithes to *Melchizedek*; and so *Levi*, that afterwards took Tithes, paid Tith in *Abraham*; as it is, *Heb.* 7. 9. 2. By *Imputation*, The guilt of *Adam's* fall is imputed unto all his Posterity; as the convicted Traitor, by mans law, is not onely guilty of Treason himself, but his whole Posterity; and so the Apostle, *Rom.* 5. 18. *By the offence of one*, (to wit *Adam*) *judgement*, or guilt, *came upon all men to condemnation.* 3. By *Natural corruption*, There being in every natural man, not onely an absolute want of true holiness and righteousness, but a corrupt inclination in every faculty of soul and member of body: *Gen.* 8. 21. *The imagination of mans heart is evil from his youth*, even from the very time he begins to conceive. 4. By *Actual transgression.* And thus

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we ſee how many wayes the natural man is a ſinner. We now come to the Application.

Uſe 1. For *Confutation*. To confute the Papiſts, who affirme, that the Virgin *M.* was without ſin, free from original ſin, and from ſin all her life long; but this were to make her equal to Chriſt as he was man; and this is to croſs the Apoſtles allegation, *There is none righteous, no not one*; to wit, by nature, meer man or meer woman, ſince *Adams* fall; and that the V. *M.* was not exempted in this kind, is evident by our Saviours reproving of her, *John* 2. 4. When ſhe told him of a want of Wine at the Marriage-feaſt in *Cana*, *Woman, What have I to do with thee? my hour is not yet come.* Had ſhe not been in fault, he would not ſo have check'd her. And further obſerve what ſhe her ſelf ſaith, *Luke* 1. 47. *My ſpirit hath rejoyced in God my Saviour.* If ſhe were free from ſin, what needed ſhe a Saviour?

Uſe 2. To reprove divers men and women. The moſt will confeſs they are ſinners, and great ſinners, but with ſo little knowledge, as when they became ſinners, or how, or wherein, or what ſinne is, they cannot tell: As if a Debtor ſhould acknowledge himſelf to be indebted to ſuch a man; and yet he cannot tell when, wherein, or how he became

came indebted to him: were not this an ignorant acknowledgement? And likewiſe with ſo little humility, the moſt men and women will confeſs they are ſinners; but with ſo little ſenſe and feeling, with ſo little griefe and ſhame; not conſidering how great an evil ſinne is; how odious it makes a man or a woman to God, how it layes them open to Gods wrath, here, and hereafter. The Leper (we know) in the time of the old Teſtament, muſt be ſhut up, muſt not converſe with men; but no Leper ſo odious to mans eye, as ſinne makes a man odious to God: And no man indebted (be it never ſo much) is in danger of an Arreſt by man, as the unhumbled ſinner is in danger of Gods wrath to Arreſt him him every hour, and to preſſe him down to the pit of Hell; where *his Worme ſhall never dye, and his fire never goes out.* Mark 9.44.

Uſe 3. To awaken the Natural man, he being a ſinner, and a ſinner ſo many wayes, as we have heard: *Epheſians* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the Dead, and Chriſt ſhall give thee light.* Would any man (unleſſe he were dead drunk) lay himſelfe downe to

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ſleep on the top of the Maſt, the Ship being under-ſaile in the midſt of the Sea? Or will any man (but a mad man) wittingly, and willingly, lye ſleeping in a houſe that is on fire over his head? O that the Natural man would take notice of his wretched condition, that ſo he might be dejected, and caſt down; crying out of himſelfe as the Leper in the Law, *Leviticus* 13. 45. *Unclean, Unclean.* Crying to God with the Publican, *Luke* 18. 13. *Lord be merciful to me a ſinner.* And with more words then ſo, for we muſt know, we have there but the abridgement of the Publicanes Prayer; and crying to the Miniſter of God with them in the *Acts*, Chapter 2d. Verſe 37. *Men, and Brethren, what ſhall we do?* Now that men and women would labour for a ſight and ſenſe of their Natural miſery: conſider 1. Some Motives, 2. Some Means.

Motive 1. Otherwiſe they can never confeſſe their ſinnes heartily: What is the reaſon men and women confeſſe their ſinnes ſo generall, and careleſly? but becauſe they have not a ſight, and ſenſe of their natural miſery. *Hoſea* 14. 2 *Take with*

with you words, and turne to the Lord; to wit, in the way of confeſſion, ſaith the Prophet to the Iſraelites: But in the firſt Verſe, they muſt before conſider how they had fallen by their iniquity, how ſinful they were.

Motive 2. Without ſight, and ſenſe of miſery, men, and women are not capable of true Comfort and Conſolation. Before true Conſolation, goes hearty humiliation, *Luke* 5. 31. *They that are whole, need not a Phyſitian, but they that are ſick.* 2 *Corinthians*, Chapter 7. Verſe 6. the Apoſtle *Paul* ſtiles the Lord, *the Comforter of the abject.*

Motive 3. Obſerve the Promiſe made to the truly dejected, *Matthew* 5. 4. *Bleſſed are they that mourn, for they ſhall be comforted. Iſaiah* 37. 15. *Thus ſaith the high and lofty One, that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.*

We come to the Meanes to bring men and women to a ſight, and ſence of their miſery.

Means 1.

Means 1. To look themselvs throughly in the glass of the Law. *Rom.*3.20. *By the Law comes the knowledg of sin.*

2. By applying to themselves the curses, which are without partiality threatned to every transgressor of the Law, for every transgression, as *Gal.*3.10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.*

3. Consider of how pure eyes the Lord is, how he hates iniquity, and suffers no transgression to pass unpunished, but doth either punish it in the party offending, or hath already punished it in the Mediator.

Use 4 To justifie the Lord in regard of the judgments he sends upon the world. All men and women being corrupted with sin, and so many wayes, as we have heard; no marvel then that the world is so plagued. In the seventh of *Genesis* we read, how the Lord destroyed the world by water; but see the sixth Chapter, from the first verse unto the fourteenth, *The world was exceedingly corrupted with sin.* We know what the Psalmist saith, *Psal.*107.17. *Fools by reason of their sins, and because of their iniquities, are afflicted*: And the Church, *Lament.*5.16,17. *Wo unto us that we have sinned; for this our heart is faint, and for these things our eyes wax dim.* Nay, the

very young Infant that is taken away by death, the Lord is not unjust in that proceeding; even the young Infant being a sinner three wayes at the least: by Participation, by Imputation, and by natural Corruption. When judgments are upon us, we must not murmur and repine, but consider, as *Solomon* doth advise, *Eccles.*7.14. *In the day of adversity consider*; that is, consider for what, and then we shall justifie him from whom the affliction comes.

Use 5. For comfort and consolation to all true Converts. It is true, they are sinners, but the Lord sees no sin in them, which he will impute unto them. It is true, they are sinners, but not such as he that was blind speaks of, *John* 9.31. *We know that God heareth not sinners*; for *Prov.*15.8. *The prayer of the upright is his delight.* It is true, they have sin in them, but sin hath not dominion over them. It is true, they are sinners, but they are also Saints, even in this world, *Psal* 16.2,3. *My goodness extends not to thee, but to the Saints which are on the earth.* It is true, any temporal judgment may befal them in this world; but this is as true, that nothing shall befal them but what shall work for their good; therefore in a humble and thankful wonderment, let them acknowledg the great

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things the Lord hath done for them, as the Church coming out of captivity, *Psal.* 126.3. *The Lord hath done great things for us, whereof we are glad*; and the Psalmist, *Psal.* 126.12 *What shall I render unto the Lord for all his benefits towards me?*

Member II.

Wholly corrupted with sin.

Doct. *All men and women considered in the state of nature, are wholly corrupted with sin.* For so we are to understand the Catechism, to wit, according unto this exposition. Now the assertion is true in two respects: 1. In regard of their natures. 2. In regard of their lives. Their natures are wholly corrupted with Original sin; their lives with actual transgression.

1 That the natures of the unregenerate are wholly corrupted with Original sin we will let you see what Original sin is, and then prove the thing affirmed.

What Original sin is.

Original sin is so called, first, because it was from the beginning; I mean, as soon as ever the fall of *Adam* was.

Secondly, Because it is one of the first

things which is with the child in the Conception.

Thirdly, Because it is the beginning of all actual sin. Now Original sin is sometimes taken Largely, sometimes Strictly. When it is taken Largely, it signifies the fall of *Adam*, the guilt following, and withal the corruption of nature. When it is taken Strictly, it signifies that corruption which taints and defiles the whole man, every faculty of soul and member of body. More plainly, Original sin taken strictly, contains, 1 A want of all holy disposition in every faculty of soul and member of body. 2. In stead and room thereof, a corrupt disposition in every faculty of soul and member of body. And thus now seeing what Original sin is, we come to prove that the natures of the unregenerate are wholly corrupted with it. To this purpose

1. Take notice of some general phrases which the Spirit of God useth touching Original sin, as the natural man is tainted with it and defiled. As sometimes it is called the *Old man*, as *Rom.* 6.6. *Colos.* 3.9. Sometimes it is called the *Flesh*, *Rom.* 7.5,18. and so *ver.* 25. Sometimes it is called the *members*, as *Colos.* 3.5: Sometimes it is called the *Law of the members*, Rom. 7.23. Sometimes the *Body of sin*, Rom. 6.6. and 7.24. And what do

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all these generall phrases imply, and import, but that the natures of the unregenerate are wholly corrupted with originall sin? But in the second place, that you may be the more throughly convinced in the point, we wil anatomize and take man in peeces, and let you see what the spirit of God saith of every severall part and peece; to wit, how that in every faculty of soul, and member of body, there is not only want of all holy disposition, but likewise a corrupt and depraved disposition.

Now as concerning the soul, we consider these faculties, 1. The *Mind*, 2. The *Memory*, 3. The *Conscience*. 4. The *Will*. 5. The *Affections*.

1. For the *Mind*, that it is not only empty of all holy knowledg, but depraved with a corrupt disposition. *Gen.* 8. 21. *The imagination of mans heart* (that is to say, of the natural mans mind) *is evil from his youth*; from that very time he begins first to conceive. And the Apostle *Paul* doth not only affirm 1 *Cor.* 2 14. That the *natural man cannot know the things of the Spirit of God*; But *Titus* 1.15. he saith, the unbeleeving, *the naturall mind is defiled*; nay *Rom.* 8.7. That the *carnall*, the natural *mind is enmity against God*: and exhorting the *Ephesians*, *Ephes.* 4.23. *Be renew-*

ed in the spirit of your mind, intimates that that which is most inward in the naturall mind, which is as it were the mind of the mind, is corrupted.

2. For the *memory*, that it is not only deprived of all holy abilities, but depraved with a corrupt disposition, *Gen* 40.23. *yet did not the chief Butler remember Joseph, but forgate him. Deut.* 8, 11. *Beware that thou forget not the Lord thy God*, which naturally (as though *Moses* should say) thou art prone unto. *The chief Preists and Pharisees said to Pilate*, Matth. 27. 63. *Sir, we remember that that deceiver* (meaning Christ) *said whilst he was yet alive, after three daies I will rise again:* They could remember what our Saviour had said whilst he was yet alive in that kind, to their own corrupt ends; the naturall memory is a corrupt memory.

3. The *natural conscience* is not only destitute of holy testimonies, but is likewise corrupted, and defiled. *Titus* 1 15. *But even their mind and conscience is defiled*; the Apostle speaking of unbeleevers, and those in the estate of nature.

4. The *naturall will* is not only deprived of all freedome to good, but likewise depraved with a corrupt disposition, 1 *Cor.* 2. 14. *The naturall man receiveth not the things that*

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are of the Spirit of God, Phil. 2.13. *It is God that worketh in you*, to wit, by his Sanctifying grace; *both to will, and to do of his good pleasure*: nay, *Jer.* 18.12. say the Jews, *we will walk after our own devices, and we will every one do the imagination of his evill heart.* The naturall will is a corrupt will.

5. The *affections* are not only deprived of all holy motion, but exceeding corrupt, and disordered. *Gal.* 5.24. *They that are Christs, have crucified the flesh, with the affections and lusts*; as though the affections naturally were corrupt and disordered; and so the same Apostle terms them, *Rom.* 7. 5. The affections of sin, or *sinful affections*: and this the Apostle makes very evident; in describing naturall men and women, he stiles them *haters of God*, *Rom.* 1.30. And thus we see by holy writ, that every facultie of the unregenerate persons soul is corrupted, and depraved with originall sin. Now come we briefly to the *members of his body*, and we shall observe them to be corrupted with originall sin.

First, The *eye*, 2 *Pet.* 2. 14. *Having eyes full of adultery*: the naturall eye is a filthy and an unclean eye. Secondly The *ear*, 2 *Tim.* 4.3. *Having itching ears*; the naturall eare is an itching ear. Thirdly The *tongue*, *Jam.*

3.6. *The tongue is a fire, a world of iniquity,* The natural tongue is a corrupt tongue. 4. The *hand. Iſai.*1.15. *Your hands are full of blood:* The natural hand is a cruel hand. 5. The *feet*: The Apoſtle deſcribing men and women in the eſtate of nature, *Rom.*3.15 *Their feet are ſwift to ſhed blood,* ſaith he: The natural feet are ſwift to miſchief. Thoſe outward ſenſes and members are not only deprived of all holy inclination, but prone to let in ſin, and to execute ſin. And thus now by Anatomizing, and taking man in pieces, we have it made evident, that the natures of all the unregenerate are *wholly corrupted with Original ſin,* which indeed is the ſeed and ſpawn of all ſin, even of the ſin againſt the Holy Ghoſt. But here we muſt remember, that the nature it ſelf is good, but the corruption of nature is evil. Theſe two in the natural man may be diſtinguiſhed, but cannot be ſeparated: the one is not the other, but the one is not without the other. Hence it is that Original ſin is called *the ſin that doth ſo encompaſſe us,* or that hangs ſo faſt on, *Heb.*12.1.

Now we come to the ſecond Member of the Aſſertion, to manifeſt that the natural mans life is wholly corrupted with actual tranſgreſſion. And muſt it not needs be ſo when'

when his nature is corrupted, as aforesaid? What can such a tree bring forth, but even fruit sutable? and that it is so, do but see what the Apostle saith of himself and the *Romanes*, when he and they were in the state of nature, *Rom.*7.5. *For when we were in the flesh*, (to wit, in the state of nature) *the motions of sin*, (or the affections of sin or sinful affections) *which were by the Law*, (to wit, stirred up by the Law) *did work in our members to bring forth fruit unto death*; to wit, actual transgressions. And the same Apostle, *Rom.*3.12 describing of men and women in the estate of nature: *There is none that doth good, no not one.* If there be no natural man that doth any good, why then surely every natural man doth nothing but what is evil; but the former is true in regard of good formally, any thing which is acceptable to God: and if the natural man doth any thing which is good materially, it is not as he is a natural man, but as he is helped and assisted by common Grace.

We should now come to lay forth the parts of actual transgression, as sin of Omission, and sin of Commission, and the severall Distinctions and degrees; but so we should be more prolix then we purposed in this Exposition,

Expoſition; and therefore we proceed to the Uſes.

Uſe 1. To confute the Papiſts, who ſpeak of a freedom in the natural will to good, if it be but a little helped and aſſiſted. As though there were ſome power remaining in the natural will this way. But this is juſt to oppoſe the judgment of Gods Spirit; *Phil.* 2. 13. *It is God which worketh in you both to will and to do of his good pleaſure.* And *Epheſ.* 2. 1. *And you hath he quickned who were dead in ſins and treſpaſſes.* No more power in a natural will unto any thing that is acceptable unto God, then in a dead man to ſtir and walk about. And further, can there be any more in the will then in the mind? There is no holy knowledg in the natural mind, but even the *wiſdom of the fleſh is enmity to God*; and the ſpirit of the mind, even the mind of the mind, depraved and corrupted: And can there then be any holy diſpoſition in the natural will? And thus the Apoſtle argues 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them.* The natural man is ſo far from having any holy diſpoſition in his will, as he hath none in his mind; and if no holy diſpoſition in his mind, why then ſure none in his will.

Uſe

Use 2. To reprove divers persons.

1. Such as are forward to boast of their Birth, Parentage, and Pedigree. A poor thing to boast of, when their lives are wholly corrupted with actual transgression, and their natures with Original corruption. *David* considering of his Birth and Conception, was humbled, *Psal.* 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Lumps of sin to be lifted up because of a little civil difference, not considering their natural pravity and vileness!

2. To reprove such as stand upon their natural wit and wisdom, neglecting and despising the means of holy wisdom: but let such see the little extent of their natural wisdom, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him.*

3. To reprove such as are so far from being humbled for their natural corruption, as they lessen and excuse their actual transgressions by it. Tell them of their Uncleanness, of their Drunkenness, of their Covetousness, of their Impatience, &c. They presently answer, and that carelessly, It is their nature, and they cannot help it: or thus, They are but flesh and blood, and what would we have them to do? and thus they bolster up Actual Transgression

on by Original Corruption, and are humbled for neither, where they should be much dejected for both.

Use 3. Further to awaken the natural man. He never did good in all his life (I mean any thing acceptable to God); suppose he be thirty, forty, threescore years old: then what hath he done but sin? All his actions Natural, Civil, Religious, are sin: as in regard of the evil ends propounded; whyso likewise in regard of the evil fountain they issued from. And in this estate he cannot be saved. John 3.3. *Verily, verily, I say unto you* (saith our Saviour) *except a man be born again, he cannot see the Kingdom of God.* And suppose as yet some natural people have not broken forth into such gross sins as some others have; why yet the seeds of every sin remaine in them unmortified, and may manifest themselves in their lives to night before to morrow, for any thing they know, or any power they have over them.

Use 4. To direct every one of us that in the practice of repentance, we would not only labour to mourn for Actual Transgressions, but likewise for Original corruption, even for our bad natures. Although Repentance doth commonly begin at some great Actual sin; why yet, let every Actual sin lead

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us to mourn for Original sin: it being not only the punishment of sin, but sin it self, and the cause of all actual sin. This is a main difference betwixt the sincere and hypocritical. The sincere person doth not only mourn for actual Transgressions, but likewise for Original Corruptions, as *David*, Psal. 51.5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* And so further, he doth not only labour to prevent actual Transgression, but likewise to suppress Original Corruption. Even as *Sarah* will not have *Ishmael* be packing, but his mother the Bondwoman likewise: Or as *Elisha* healed the bitter waters by seasoning them at the Spring, 2 *King.* 2.21. The sincere man or woman doth not only strive to reform the *action*, but likewise the *affection* of sinning.

MEMBER III.

Through Adams fall, &c.

D. IT *is through* Adams *fall that all natural men and women are wholly corrupted with sin.* Do but see *Rom.* 5.12. *By one man sin entered into the world*; that is to say, by *Adam* his eating of the forbidding fruit, all men and women became sinners; and not only by *imputation*

putation but by *propagation*, their nature wholly corrupted and depraved; and *ver.* 19 *By the disobedience of one* (to wit, *Adam*) *many* (that is to say, all men and women descending of him) *were made sinners*; And 1 *Cor.* 15.22. *In Adam all died*; but first sinned, because sinners by his fall.

Now for the opening of this Point, we propound these questions. 1. What *Adams* condition was before this Fall? 2. The cause of his Fall. 3. The fall it self. 4. How his whole Posterity became wholly corrupted with sin by his fall.

Qu. 1. What *Adams* condition was before his fall?

Ans. We are to know, that *Adam* was created, 1 *Holy*: 2. *Happy*.

1. *Holy*. He did not only know God, and his will, perfectly, as far as such a creature was capable; but likewise there was in every faculty of his soul, and member of his body, a holy disposition, a holy conformity unto God and his will: And so we are to understand these places, *Gen.* 1.26,27. *And God said, Let us make man in our image, after our likeness: So God created man in his own* [*likeness*] *or image, in the image of God created he him.* And *Colos.* 3.10. *And have put on the new man, which is renewed in knowledg, after the image of*

of him that created him. And so *Ephes.* 4.24. *And that you put on the new man, which after God is created in righteousness and true holiness.*

2. *Happy.* The Lord did create him happy: at first, Being placed in the *Garden of Eden*, *Gen.* 2.8. A place of singular delight and pleasure, and therefore called, *Paradise*; Our Saviour alluding to heaven by it, *Luke* 23.43 saith he to the Thief upon the Cross, *To day shalt thou be with me in Paradise.* 2. In state of *Innocency*: he had a blessed communion and fellowship with God, *Gen.* 2.19. *And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them*: This intimates that *Adam* before his fall had sweet converse and communion with God. 3. A kind of happiness was put upon *Adams* body, it being created beautiful and glorious; *Gen.* 2. 25. *And they were both naked, the man and his wife* (that is to say, *Adam* and *Eve*) *and were not ashamed*: Not that any uncomly thing is spoken of them, but in this passage the Spirit of God would set forth the beauty and comliness of their bodies, every part and member being so beautiful, as they had no cause to be ashamed. It was sin that brought in deformity and shame.

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4. Although *Adam* had a peculiar Calling to walk in, the Garden to dreſs and keep, *Gen.* 2.15. yet he was able to execute it without any pain or wearineſs, as is evident *Gen.*3.19. *In the ſweat of thy face ſhalt thou eat bread, till thou return to the ground*; that is, with pain and wearineſs: but intimating, that before his fall, it was not ſo. Laſtly, He was made Lord and King over all the viſible Creatures. *Gen.* 1.28. ſaith the Lord to *Adam*, *Have dominion over the fiſh of the ſea, and over the foul of the air, and over every living thing that moveth on the earth.* Thus we ſee what *Adams* condition was before his fall: we come to the ſecond Queſtion.

*Queſt.*2. What were the cauſes of *Adams* fall?

Anſw. 1. *Adam* himſelf was the principal cauſe of his own fall, and that by the abuſe of his own free will; he was made mutably, changeably good, as we may perceive by the tenor of Gods Commandment, in which he forbids him to *eat of the tree of knowledg of good and evil*, Gen.2.17. *Of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely dye*: intimating his free will to eat or not eat of it; he might have ſtood if he would, or he might fall if he would. It is true, the

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Lord did not give him the gift of perſeverance, did not corroborate and confirm him with new grace, neither was the Lord bound unto it. Thus we ſee that *Adams* abuſe of his own free will, was the principal cauſe of his fall.

2. The Divel and *Eve*, were furthering cauſes of *Adams* fall: Firſt, I ſay, the Divel was a furthering cauſe of *Adams* fall, and that by counſelling and perſwading. He did not compel or enforce the will of *Eve* or of *Adam*, for that he could not do: but not long before having falne himſelf, in hatred to God, and envy to mankind, he wondrous cunningly and craftily ſets upon this miſchief, as is evident in the ſtory *Gen.*3.1.&c. As firſt, take we notice of the Inſtrument he makes choice of, whereby to bring about this wicked Deſign, he ſpeaking in, and by a Serpent; and ſee we how the Spirit of God deſcribes this Creature, Gen.3.1. *Now the Serpent was more ſubtil then any beaſt of the field which the Lord God had made.* 2. That he begins with the woman the weaker Veſſel: *And he ſaid unto the woman* (that is to ſay, the Divel by the Serpent) *Ye ſhall not ſurely dye.* 3. Obſerve how he begins by way of queſtion, as though he had been ſomewhat ignorant of the proceedings betwixt the Lord and our firſt Parents:

Yea, hath God ſaid, Yee ſhall not eat of every tree of the garden? and mark the ambiguity and ſubtilty of the queſtion; *Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?* *Eve* might underſtand this Queſtion two wayes; 1. As though the Serpent had asked her, whether ſhe and *Adam* might eat of none of the trees, of the Garden: or ſecondly, Whether they might not eat of every one; implying thus much, that if they might not eat of every one, the Lord dealt hardly and ſtrictly with them, and not liberally: But *Eve* underſtands the latter way, as appears in her anſwer, *ver.*2,3. *And the woman ſaid unto the Serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye dye.* But in this, her anſwer gives the Divel great advantage, for the threatning being certain and abſolute, ſhe makes a peradventure of it, *Leſt ye dye.* Now obſerve how the Divel ſnatcheth at this, *ver.*4. *And the Serpent ſaid unto the woman, Ye ſhall not ſurely dye.* As if he ſhould ſay, then it is not certain you ſhall dye; if you do eat of it, it may be ye ſhall die, it may be you ſhall not. And now not giving her the leaſt breathing-time or reſpite, he comes upon her very impudently

pudently. *ver.* 5 *For God doth know, that in the day ye do eat thereof, then your eyes ſhall be opened*; that is, ye ſhall ſee that ye never ſaw. And thus he accuſeth God of envying, and hindering their good eſtate; nay further, *and ye ſhall be as gods knowing good and evil*; promiſing a kind of divinity unto them if they would eat of the tree forbidden: Upon this, the woman held forth no longer, but conſents, yeilds, and ſeduceth her husband, and ſo he falls. *ver.* 6. *And when the womna ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat.* And thus we ſee that the Divel and *Eve* were furthering cauſes of *Adams* fall.

Object. But may ſome men ſay, had not the Lord a hand, a ſtroke in *Adams* fall?

Anſw. He did overſee and order it, becauſe nothing comes to paſs but by his providence, but yet he was no way the cauſe of it. *James* 1. 13. *God tempts no man to ſin*; he did decree to permit it, but not as it was a ſin againſt his commandment, but as it might tend and ſerve for the manifeſtation of his juſtice, and mercy. Thus we ſee into the cauſes of *Adams* fall. Now we come to the third queſtion.

Queſt. 3 What was the fall it ſelf?

Anſw, It was the eating of the forbidden fruit: But before the outward act, obſerve their falling into this ſin by degrees; *Gen.* 3. 6. As firſt, they *beheld* it. 2. *deſired* it, 3. *took* it, Laſtly did *eat* of it: And we muſt not think this ſin of our firſt parents *Adam* and *Eve* little, but great and grievous; It being not only the offence of a great and infinite God, but of a good and bountifull God; they having liberty to eat of all the trees in the Garden, ſave one. *Gen.* 2.16.17. *Of every tree in the garden thou mayeſt freely eat; but of the tree of knowledg of good and evill, thou ſhalt not eat of it.* And then it being but ſuch an eaſie commandment to keep, but the fruit of one tree to forbear. And further, do but ſee what a company of ſins it containes, and therefore it is called *the fall*, it being not one ſin, but many: As 1. *Infidelity*, our firſt parents doubting of the truth of divine threatning. 2. *Idolatry*, They beleeving the Divel more then God. 3. *Horrible unthankfulneſſe.* They conceiting God to envy their good eſtate. 4. *Curioſity*, They affecting more knowledg then God had allotted them, 5. *Intolerable pride* and *ambition*: they deſiring to be equal with God. 6. *Murder*, both of themſelves, and whole poſterity. Thus we ſee in-

to

to the fall it ſelf, and ſo come to the fourth queſtion.

Queſt. 4. How all naturall men and women become wholly corrupted with ſin through *Adams* fall?

Anſ. By generation; A Serpent engenders a Serpent; and a ſinfull Parent begets ſinful children. *Gen.* 5.3. *And Adam lived an hundred and thirty years, and begat a ſon in his own likeneſs, after his image*: not according to the image in which he was firſt created, but in the image *Adam* was then in; to wit, corrupt. *Adam* was created a publick perſon, and to ſtand or fall for his whole poſterity; but he falling, his whole poſterity fell in him, and ſo are ſinners by imputation; and not only ſo, but by his fal he corrupted our nature, and nature being corrupted, corrupts the perſons of all men and women abſolutely deſcending of *Adam*. To this purpoſe. *Job* 14.4. *Who can bring a clean thing out of an unclean? Not one.* And Pſal. 51.5. *I was ſhapen in iniquity, and in ſin did my mother conceive me.*: David here ſpeaks of the original ſin, wherein he was bred and born. For we are to know, that as original corruption in us, is the cauſe of all our actuall tranſgreſſions; ſo this original corruption is the puniſhment and fruit of *Adams* firſt actuall ſin

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Object But may ſome men ſay, me thinks regenerate Men, ſhould beget regenerate Children?

Anſw. Men do not beget children as they are regenerate, but as they are men. A circumciſed Jew did beget children uncircumciſed; and clean ſeed being ſowen, comes up with ſtraw, chaffe. *&c.* Now we come to the Uſes.

Uſe 1. To reprove divers perſons. 1. Such as truſt to their own ſtrength, are confident in it. Did *Adam* fall created holy and righteous? and do we preſume upon our own ſtrength? It is a wonder to obſerve how many men and women offer themſelves to the occaſions of ſin; and tell them of the great danger therein, they will reply, no provocation to ſin can ſtir them, no bad company can infect them.

2. To reprove ſuch as truſt Satan, he told our firſt Parents of great matters following his counſell; but in their woful experience, they found him a horrible liar. So his temptations being yeelded unto, he promiſeth us much pleaſure; and gain, but alas, yeelding, we find the clean contrary at one time or other, if not for the preſent, yet afterwards.

3. To reprove ſuch as do not truſt the word of

of God. This was the fault of our first Parents, and so they let a world of sin into the world: where the threatning was absolute, they question and make a peradventure of it. Even so do the most at this day with the threatnings of God, they question them, do not believe them. And hence it is they do no more refrain sin, give themselves liberty in all abominable courses.

Use 2. To exhort; and that two wayes:

1. That we would more and more acquaint our selves with the Original of our misery; to wit, *Adams* fall. This Truth so necessary to be known, is only revealed in the Word; was not known to the body of the Gentiles before the coming of Christ. And how many of our common people at this day, are upon the matter ignorant of it. But let us labour for knowledg and sense this way, that so we may be the more induced to seek after the second *Adam* and his benefits.

2. To exhort Parents, seeing by *Adams* fall they are instruments to convey original sin to their children, and so consequently all manner of hurt, that they would labour the more earnestly to be instruments of their good, by praying for them and with them; by admonishing them, bringing them to the Publike Means, and by walking before them in all

holy example. Oh how can Parents be too careful this way, when they have been Inſtruments to bring them into ſuch a woful eſtate! Parents which beget and bring forth children, and do not earneſtly labour their Regeneration, beget and bring forth children (as much as in them lies) for the Divel, and not for God; for the enlarging of hell, and not for the enlarging of heaven. And thus far touching the third member of the ſecond Principle.

Member IV.

And ſo are become ſlaves of Satan.

Doct. *Every one in the eſtate of corrupt nature is the Divels ſlave, is the ſlave of the Divel.* This aſſertion the Scripture makes very plain and evident, as *Act.* 26. 18. The Apoſtle *Paul* being ſent to the unconverted Gentiles, the Lord acquaints him, that his buſineſs unto them was, *to open their eyes, to turn them from darkneſs to light, and from the power of Satan unto God*: intimating, that being in the eſtate of nature, they were the ſlaves of the Divel, under his dominion: and ſo Col. 1. 13. *Who hath delivered us from the power of darkneſs*; that is to ſay, from the power

power of Satan, as though he and the Colloſſians had been under Satans dominion, ſo long as they were in the eſtate of nature. And 2 Tim. 2. 26. *And that they may recover themſelves* (ſpeaking of the unregenerate) *out of the ſnare of the Divel, who are taken captive by him at his will.* And do but ſee one place more, Epheſ. 2. 1, 2. *And you hath he quickned who were dead in treſpaſſes and ſins; wherein in times paſt ye walked according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*; that is to ſay, as the Maſter of the Shop in his Shop commanding and ruling therein.

The Truth of this Point may be maintained by divers Arguments.

Reaſ. 1. Every man, and ſo every woman is either Gods ſervant, or the Divels ſlave; but the unregenerate are not Gods ſervants. It is true they owe God ſervice and obedience, but they have no mind, no will unto it; as our Saviour tells the Jewes, *Matth.* 23. 37. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee: How often would I have gathered thy children together even as a hen gathereth her chicken under wings, and ye would not?* And ſo the Apoſtle, *Rom.* 6. 20. *When ye were the ſervants*

ſervants of ſin, ye were free from righteouſneſs; that is, when ye were in the eſtate of nature, there was not the leaſt deſire or motion in you to holy obedience. And do but try thoſe that are in the eſtate of nature, even with the outward Service of God, as Prayer, reading of the Word, hearing of Sermons, converſing with the Godly, ſanctifying of the Sabbath; O how irkſome and burdenſome are theſe things unto them? you ſeem to kill them when you put theſe things upon them. They cannot, they will not hold to theſe Religious courſes conſtantly; they will find ſome way or other to ſhift themſelves from thoſe (as they hold them) intollerable burdens. And thus we ſee the unregenerate are not Gods ſervants, and therefore it followes that they are the Divels ſlaves.

Reaſ. 2. Every one in the eſtate of corrupt nature is the ſervant of ſin, and ſo muſt needs be the ſlave of the Divel. Theſe two are ſubordinate the one to the other; ſin being the Divels baud or Broker, preferring men and women to his ſervice. Now that every unregenerate perſon is the ſervant of ſin; do but ſee what our Saviour ſaith. *Joh.* 8.34. *Verily, verily I ſay unto you, whoſoever committeth ſin, is the ſervant of ſin*; that is to ſay, committeth ſin as the unregenerate, goes on in the

the practice of ſin impenitently; and ſo the Apoſtle *Rom.*6.17. *But God be thanked, ye were the ſervants of ſin*; meaning when they were in the eſtate of nature; but when he writ this Epiſtle, taking notice of a change wrought in them, he thanketh God. And ſo *ver.* 20. *When ye were the ſervants of ſin*; which (as though the Apoſtle ſhould ſay) you were when you were in the eſtate of nature. Thus we ſee the unregenerate are the ſervants of ſin, and ſo conſequently the ſlaves of the Divel.

*Reaſ.*5. The unregenerate, although they owe no ſervice to the Divel, why yet they willingly and readily ſubject themſelves unto him, and obey him, *John* 8.44. *Ye are of your father the Divel, and the luſts of your father ye will do*, ſaith our Saviour to the Jews. And hence it is that he calls Satan the Prince of this world, *John* 12.31. and 16.11. And ſo the Apoſtle *Paul*, Epheſ. 6.12. *The ruler of the darkneſs of this world*; to wit, of the unregenerate. And 2 *Cor.* 4.4. *The god of this world.* And it is a wonder to behold and obſerve how chearfully the unregenerate ſerve the Divel, yea many times when great difficulty, nay viſible danger is in the way. If he command the Drunkard, he riſeth early in the morning to follow after drunkenneſs

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If he command the Adulterer, he watcheth his opportunities, although never so inconvenient unto the health of his body. If he command the Covetous person, he will accomplish his worldly project, or else it shall cost him his life. Who riseth so early as the Drunkard, and sits up so late? Who walks so many dark nights as the Adulterer? Who endures so many Tempests as the Pirat? Who adventures on so many dangers as Theeves and Robbers? Thus we see the unregenerate are the Divels slaves, because of their willing obedience and subjection to him.

Reas. 4. That the unregenerate are the slaves of the Divel, is evident by their reward in this life and the life to come. In this life besides many outward judgements upon them divers times) terrors of conscience, and fear of hell fire, as the unregenerate are described *Heb.* 2. 15. to be such *as through the fear of death* (that is to say, death eternal) *are all their life time subject to bondage*: And in the life to come, to condemnation, *Rom.* 6. 23. *The wages of sin is death*; to wit, eternal. And so of Satan. He will promise great matters to men and women, but he is a Deluder and a Lyar. He told our first Parents, obeying him, they should become as gods; but in their woful experience, they found the clean

contrary

contrary. And ſo he ſuggeſted to our Saviour *Matth.*4.8,9. that if he would *fall down and worſhip him*, what he would do for him: but had our Saviour truſted him, he had been deceived. The truth of it is, he deceives all that truſt him: Witneſs his principal ſlaves Witches, and Wizards, unto whom he promiſeth much Wealth and Riches; but where is the Wealth of ſuch when they dye? Thus we ſee, by the woful reward of the unregenerate in this life, and the life to come, that they are the ſlaves of the Divel.

Reaſ. 5. That the unregenerate are the ſlaves of the Divel is plain, becauſe the Lord as the puniſhment of ſin, hath given them over unto his dominion and government, even as he gave the rebellious Iſraelites often into the hands of cruel Tyrants. We all in *Adams* loynes making choice of this Maſter; rather chuſing to obey Satan then God: was it not juſt with the Lord to give us up unto his Regiment? And ſo the Unregenerate continually delighting more in the ſervice of Satan then in the ſervice of God: is it not juſt with God to leave them in his hands, to be ſlaves to him whoſe ſervice they ſo delight in? It is true, Satan hath no power but what Gods permits. But how juſt is it with God to give up ſuch unto his domi-

dominion as are Rebels to his Majesty?

Now for the further illustration of this point we come to answer some objections. 2 To shew the greatnesse, and grievousnesse of this slavery; and Lastly to the Uses.

Object 1. But may some men say, the debaucht, and prophane person, the common swearer, drunkard, gamester, those by their very way and course, do seem to be the slaves of the divel; but your civill honest men and women, such as live neighbourly, are outwardly well governed, but yet are not religious, care not much for hearing of Sermons, do not labor after holy knowledg, have not a good word for those that are forward in profession; do you hold those likewise to be the slaves of the Divel?

An. Yes, It is true, they are not in that measure the slaves of the divel as the former, but being in the estate of nature, sin is altogether unmortified in them, & where sin is altogether unmortified, there Satan reigns. This is a truth, the more liberty any man takes to sin, the more he is the slave of the divel. But yet this is a truth likewise, that Satan hath the meer Civillist sure enough; because although sin may sleep in him, why yet it is not mortified in him. The Scribes and pharisees who were civil men, our Saviour, *Mat.* 23. 15. stiles them no better then

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the children of hell; he might have as well called them the ſlaves of the Divell: And ſo *Simon Magnus*, the ſin of covetouſneſſe being unmortified in him, the Apoſtle *Peter* tels him, *Acts* 8. 23. That *he was in the gall of bitterneſſe, and in the bond of iniquity*; and why in the bond of iniquity? becauſe he was bound to the ſin of covetouſneſſe as by a chain, and ſo to the Divell; this ſin being unmortified in him, he was the ſlave of the Divell.

Object 2. But may ſome man ſay, divers that in likelihood are in the eſtate of nature, are many times frolick, and merry; and who ſo jovial as they?

Anſw. It is true, and yet ſometimes theſe perſons have horrible pangs, and gripes of conſcience; and the reaſon they are ſo merry and joviall is, becauſe they are not ſenſible of this bondage, neither how deeply they are drowned in this ſlavery. A man on dry ground (being alive) feels a ſmall waight that is laid on him; but being dead in the bottome of the water, is not ſenſible, although never ſo great waight be laid upon him: So it is with a meer naturall man ſpiritually dead.

Object 3. But the regenerate themſelves whil'ſt they are in this world have ſin in them, and where ſin is, Satan is: are not they likewiſe

wiſe the ſlaves of the Divel?

Anſw. Not; although the regenerate have ſin remaining in them, why yet it doth not raign in them; and where ſin raigns not, Satan raigns not: There is a great difference between one being in a houſe, and ruling in a houſe; between one uſurping as a tyrant and ruling as a king, willingly ſubmitted unto. The Apoſtle *Peter* ſpeaking of the regenerate, 1 *Pet.* 2.9. *But ye are a choſen generation, a royall Prieſthood, an holy nation, a peculiar people.* They are no longer the ſlaves of Satan, but the ſervants of God; nay, *the children of God by adoption.* Theſe Objections being anſwered, we come (in ſome meaſure) to point at the greatneſſe, and grievouſneſs of this ſlavery, the miſerableneſſe of it. You have heard of the bondage of Chriſtians under the Turks, and Infidels, of the ſlavery of the *Gibeonites*, who were cenſured by *Joſhua* to be *hewers of wood, and drawers of water*; *Joſh.* 9.23. But eſpecially of the great ſlavery of the Iſraelites under *Pharaoh* in Egypt; but this bondage of the unregenerate under Satan, is a great deal worſe. For firſt, that bondage was of the *body only*, but this is the bondage of the whole man, *body and ſoul.* Secondly, In that bondage, *men* were ſerved; but in this, the *Divel* who is the baſeſt Lord,

and

and who commands the baſeſt things. Thirdly, In that bondage the greateſt harm was *temporal*, but in this *eternal*, even damnation in hell for ever. Fourthly, In that bondage, they had a ſenſe of their thraldome, and deſired liberty; but in this, men do not perceive themſelves to be bound, but think themſelves to be free, and deſpiſe liberty. Laſtly in all outward bondage, there may be probability of help; as by running away, or by intreaty, or by ranſome, or by the death of thoſe that hold us in bondage: but in this bondage men and women lie ſtill, as it were bound hand and foot, not able, not willing to help themſelves, except the Lord from heaven come and vindicate them out of the paws of the Lion, by his Word and Spirit unbind them and ſet them free.. Now we come to the Uſes.

Uſe 1. To inform us, touching a great error which is in many. They ſeem to admire at the condition of ſuch as live out of the danger of mans Law; have enough to pay every man his own, ſo as they feare not to be caſt in priſon, are able to make their part good in any ſute or quarrel, may go whither they liſt, as their humor ſerves, from Ale-houſe, to Ale-houſe; from Bawdy-houſe, to Bawdy-houſe; have mony enough in their

purſes to defray, ſo as they need not go upon the ſcore. O they take ſuch to be the only free perſons in the world, and only to live at their own command: and thus they judg, looking upon the outward appearance; in the mean time, not conſidering that thoſe perſons aforeſaid, being in the eſtate of nature, they are all this while the ſlaves of the Divel. Certain it is, there be many that feed daintily, are clothed richly, live idly, take their fill of all worldly pleaſures, in all licenciouſneſſe; and yet are arrant ſlaves as any that ſerves in a Gally. It is a good ſaying of one of the Ancients; a good man though he ſerves, yet is he free; a wicked man; though he reigns, yet he is a ſervant: Thoſe that are not the ſervants of God, how many lords have they? the world, the fleſh, and the Divel; the world their ſervant, their fleſh their fellow, the Divel their enemy. There is no vaſſallage like unto this, beſides the woful reward in this life, and the life to come. And if you would have theſe ſlaves of the Divel painted out unto you by ſome ſignes. Firſt an arguing for ſin, and a defending of their evil waies. Secondly, An hating and diſliking of thoſe that reprove them for their ſins. Thirdly; A loving of thoſe that ſooth them; and flatter them in their evil waies, Fourthly, A

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maintaining and upholding of ſinne in others.

Uſe 2. For the great comfort and conſolation of all the Regenerate: They are not the ſlaves of the Divel: they were indeed, but now they are not, but the ſervants of God: And this they may know, by reſiſting of Satans ſuggeſtions, by denying of obedience unto his temptations; by mortifying that which is his Broker and Baud, to wit, ſin and corruption; by the daily renewing of our repentance; and ſo by their great rejoycing in taking notice of any to come from under his ſlavery. O what an eaſie ſervice is this in compariſon of the other! What an honourable ſervice this is in compariſon of the other! and the great difference in the iſſue and end! *Rom.* 6 23. *The wages of ſin* (and ſo of Satan) *is death*, eternal death; *but the gift of God* (to wit, to his ſervants) *is eternal life through Jeſus Chriſt our Lord.*

Uſe 3. For *Exhortation*: 1. To exhort Miniſters, that they would ply their buſineſs, ſeeing all the Unregenerate are the ſlaves of the Divel. O what Miniſter is there but hath moſt of his people unregenerate?

2. To exhort Maſters of Families to bring their children of underſtanding, and likewiſe Servants to the Publike Means, that ſo they

may be vindicated from Satan.

3. To exhort all the Unregenerate, in the uſe of all good means, to labour the new birth. O the great Liberty the Regenerate have in this world, beſides the heavenly Reward in the world to come! But the woful bondage of the Unregenerate, and the woful payment that attends them in this world, and in the world to come, beſides their living in the continual breach of that Vow which they made in Baptiſm, they then vowing to ſerve the Lord, and not the Divel.

Member V.

And guilty of eternal Damnation.

Doct. *Every one in the eſtate of corrupt nature is not only the ſlave of Satan, but likewiſe ſubject to eternal Damnation.*

Now in the handling of this Doctrine, I obſerve the method following. 1. To acquaint you in ſome meaſure what Damnation is. 2. To prove the point, by Scripture, and Reaſons. 3. To anſwer ſome Objections. 4. To make Appplication.

1. To acquaint you in ſome meaſure what

what Damnation is? I ſay, *in ſome meaſure*, becauſe it cannot be expreſſed to the full, nor conceived in its largeſt extent, the wrath of God doth ſo appear in the ſame.

Damnation contains in it theſe Particulars.

1. It is a ſeparation from Gods comfortable preſence: *Matth.* 7.23. *Depart from me ye that work iniquity*: Thus our Saviour tells us he will ſay unto all the Reprobates at the day of Judgment, *Depart from me.* And the Apoſtle *Paul*, ſpeaking of the Reprobate at the day of Judgement, 2 *Theſſ.* 1.9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord.* Now as touching the wofulneſs of this ſeparation, do but ask the godly man or woman, the Lord being at any time abſent from them in their apprehenſions. It is to be obſerved of *Eli*, and his daughter in Law, the perplexity they were in, and amazement they were put unto, when news was brought that the Ark was taken, which was was but a ſign of Gods preſence, 1 *Sam.* 4.17. and ſo to the end of the Chapter. And what a croſs was it to *Abſolom* when he might not ſee *Davids face*? 2 *Sam.* 14.32. and *David* but a man: The miſery of this ſeparation is not to be conceived. And one thing that ſhall aggravate this part of the Re-

probates misery, they shall see others enjoy what they have lost. *Luke* 13. 28. *There shall be weeping and gnashing of teeth* (saith our Saviour to the Jewes) *when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you your selves thrust out.* This is the first Particular of Damnation, to wit, a separation from Gods comfortable presence.

The second Particular Damnation compriseth, is, Society with the Divel and his Angels. This is the Sentence which our Saviour will pronounce upon the Reprobate at the day of Judgment, *Matth.*25.41. *Go ye cursed into everlasting fire prepared for the Divel and his Angels.* In this world the wicked love not to converse with God in his Ordinances, to associate themselves with the Saints and people of God; and therefore in the world to come, they shall have lamentable companions, to wit, the Divel and his Angels. *David* complains of wicked and contentious neighbours, *Psal.*120.5. &c. *Wo is me that I sojourn in Mesech, that I dwell in the Tents of Kedar; my soul hath long dwelt with him that hateth peace.* But what cause will the wicked have this way in hell? O how will our hair start up if we think we see a Divel! nay, do but speak of a Divel and men

and

and women bleſs themſelves. We read of ſome of the Heathen, being Exiles, they could not look back on their own Countrys without grief and tears: but what will the wicked do in Hell, being baniſhed from God and Heaven, and reſtrained to ſuch company as the Divel and his Angels? This is the ſecond Particular of Damnation; to wit, ſociety and fellowſhip with the Divel and his Angels.

The third Particular which Damnation compriſeth or contains, is; intollerable and unconceivable torment both of ſoul and body; O how ſhall the ſoul be tormented? This our Saviour ſets forth by a worm, *Mark* 9. 44. ſpeaking of the Damned in hell, *Where their worm dyeth not.* A worm lying gnawing at the heart we know is great pain; and ſhall the body be free from puniſhment in hell? Nay, the puniſhment that ſhall be inflicted upon it, our Saviour ſets forth by fire, *Mark* 9.44. *And the fire is not quenched*; and fire which is the moſt ſcalding and vehement; *Fire and brimſtone*, as it is *Rev.* 21.8. Now who can abide to touch the fire ſo much as with his finger?

The fourth Particular Damnation compriſeth, is the univerſality of the torment. It ſhall extend to every faculty of ſoul, and

member of body. The Underſtanding ſhall diſcern Gods infinite wrath: The Memory ſhall be freſh to call the ſin that is paſt, and the aggravations of it: a hell ſhall be in the Conſcience; And all theſe implyed in the Worm fore-mentioned. And ſo likewiſe in hell every member of the body ſhall be tormented, as may be obſerved of the Rich man in hell. mentioned, *Luke* 16.24. *And he cryed and ſaid, Father Abraham have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame*; as though hee ſhould ſay, every member of my body being tormented, but eſpecially my tongue.

The fifth Particular, or aggravation of Damnation, is *Eternity*. This ſeparation from Gods comfortable preſence muſt be perpetual: This Society with the Divel and his Angels muſt be for ever: This intollerable and unconceivable torment of ſoul and body muſt be eternal. Every faculty of ſoul, and member of body muſt be tormented, and that for evermore. It is as if a man were preſſing to death, and could wiſh that more weight might be laid upon him; but cannot have his deſire. If thoſe that go to hell were but to continue there as many thouſand yeers

as

as there are ſands on the ſea ſhoare, or Stars in the Firmament, there were ſome hope and comfort: but alas, when never ſo many yeers are expired, the torments of the Damned are as freſh to begin again as though they had never been. *Their worm never dieth, and their fire never goeth out*, Mark 9. 44. And *Matth.* 25. 46. *Theſe* (ſaith our Saviour ſpeaking of the Reprobate) *ſhall go into everlaſting puniſhment.* Thus we ſee in ſome meaſure, according to the Scriptures, what eternal Damnation is.

Now we come to prove the Point, to wit, that every one in the eſtate of corrupt nature is guilty of, is ſubject to eternal Damnation; John 5. 24. *Verily, verily, I ſay unto you* (ſaith our Saviour) *he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation:* holding forth thus much, that all but the true believer muſt come into condemnation. And ſo *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus*; hinting plainly thus much, all living and dying out of Chriſt unregenerate, muſt be damned. And likewiſe 1 *Cor.* 6. 9. *Know ye not that the unrighteous* (thoſe that are in the eſtate of nature) *ſhall not inherit the kingdome of God?* And if ſuch muſt not inherit heaven, what muſt they do that go to hell?

hell? And to the ſame purpoſe our Saviour, *John* 3. 36. *He that believeth on the Son hath everlaſting life, and he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him.* It is as much as if our Saviour ſhould have ſaid, All living and dying in the eſtate of nature, the wrath of God ſhall preſs them down to the pit of hell, they ſhall be damned. And *Matth.*13.41,42. *The Son of man ſhall ſend forth his Angels* (to wit, at the laſt Judgment) *and they ſhall gather out of his kingdome all things that offend, and them that do iniquity* (to wit, all the unregenerate) *and ſhall caſt them into a furnace with fire; there ſhall be weeping and gnaſhing of teeth.* And *Rev.*21.8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers; and Socerers, and Idolaters, and all lyars, ſhall have their part in the Lake which burneth with fire and brimſtone, which is the ſecond death*; that is to ſay, whoſoever they be that have ſin unmortified in them (as every one in the eſtate of nature hath) ſhall be damned; that is to ſay, ſo living and ſo dying, ſhall be damned. Now we come to the Reaſons of the Point.

*Reaſ.*1. The unregenerate perſon is a ſinner and that divers wayes: *Rom.* 6. 23. *Now the wages of ſin is death*, to wit, eternal.

Reaſ.

Reaſon 2. The unregenerate perſon ſtands upon his owne bottome, is under the curſe, and ſo is to ſatisfie Gods Juſtice in his own perſon, living and dying in that eſtate, hath no benefit by Chriſts Satisfaction and Interceſſion. *Galatians* 3. 10. *Curſed is every one that continueth not in all things which are written in the book of the Law to do them*; that is, Curſed is every one that keeps not the whole Law, either by himſelf, or by another, to wit, Chriſt: It is true, the Regenerate, and ſuch as are in Chriſt, fulfil the Law in Chriſt (Chriſts obedience paſſive and active being theirs by imputation) and ſo freed from the Curſe, *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus*: but the unregenerate are under the Curſe, the principal part whereof is eternal death and damnation. The Curſe doth not only contain all the miſeries of this life, inward and outward, beſides the ſeparation both of ſoul and body by corporal death in the end; but likewiſe eternal death and damnation in the world to come. The ſoul when by corporal death it goes out of the body being preſſed downe to hell by the wrath of God, and at the day of Judgment when both are conjoyned; both to be puniſhed according to the particulars aforeſaid.

Reaſ.

Reaſ. 3. The conſciences of the unregenerate, ſometimes even in this world, tell them no leſs then the Point comes unto; witneſs *Cain*, *Ahitophel*, and *Judas*. When the Lord at any time, even in this life, is pleaſed to awaken and wound the conſciences of the unregenerate, the very flaſhes of hell fire doth appear in them. Now we come to anſwer two Objections, and ſo to the Uſes.

Obj. 1. But may ſome men ſay, If the bodies of the unregenerate ſhal be raiſed up at the laſt day, and their ſouls and bodies again conjoined, and both to continue for ever, why is not their condition future, rather called eternal life, then eternal death?

Anſ. Becauſe that life which is called theirs, then is moſt miſerable death, and doth not deſerve to be called life.

Ob. 2. But how can it ſtand with Gods juſtice to puniſh temporal offence with eternal puniſhment?

Anſw. 1. Becauſe ſin is an offence againſt an Infinite God, and ſo doth deſerve eternal puniſhment. 2. Did the unregenerate perſon live eternally in this world, he would ſin eternally. 3. The unregenerate damned in hell do not ceaſe to ſin; I do not ſay they commit Murder, Adultery, and ſuch like ſins, but continue in unbelief, impenitency, blaſphemy, &c. Now to the Uſes. *Uſe* 2.

Vſe 1. To reprove divers perſons: 1. Such as in their Conference and Diſcourſe do uſe this imprecation; That if this and that be not true which they affirm, they wiſh they might be damned: But do thoſe perſons conſider what damnation is of which they ſpeak ſo lightly?

2. To reprove ſuch as are offended at Gods Miniſters for preaching of damnation. Do not many of their people remain and continue unregenerate in the ſtate of nature? and doth not eternal damnation belong to ſuch? Why then ſhould they not preach in this manner unto them, for the awaking and rowzing of them up? Muſt not a Miniſter deal faithfully with his people? See what *Balaam* a falſe Prophet ſaith to a King, *Num.* 24.13. *If Balak would give me his houſe full of Silver and Gold I cannot go beyond the commandment of the Lord to do either good or bad of my own mind, but what the Lord ſaith, that will I ſpeak.* If the Lord ſay in his Word, that thoſe that live and dye in the eſtate of nature muſt be damned, how can the Miniſter (if he would be found faithful either to his Maſter or people) conceal it? *Joſeph* did not only tell the Butler the meaning of his dream, but likewiſe the Baker the meaning of his, *Gen.* 40.19. *Yet within three dayes ſhall Pharaoh lift up thy head from off*

thee

thee, & ſhal hang thee on a tree, and the birds ſh eat thy fleſh from off thee. And the Butler afte wards relating this to *Pharaoh* upon occaſion Gen.41.13 *And it came to paſs* (ſaith he) *as he in terpreted to us, ſo it was; me he reſtored to my Of fice, and him* (that is to ſay, the chief Baker) *h hanged.* And is not this that which the Apoſtl *Paul* cals upon *Timothy* for, 2 Tim.2.15. *Stud to ſhew thy ſelf approved unto God, a work ma that needeth not be aſhamed, rightly dividin the word of truth.* Do not we rightly divide the word of truth when we preach ſalvation to the Regenerate, and damnation to the Ungenerate?

3. To reprove all ſuch as neglect the means whereby they might be brought out of the eſtate of nature, to which eternal damnation belongs. No better means to prepare for this buſineſs, then a thundring and powerful Miniſtry.

Uſe 2. A call to repentance, unto all ſuch as are in the eſtate of nature, as ignorant perſons Swearers, Curſers, Profaners of the Sabbath, Whoremaſters, Drunkards, Oppreſſors, Uſurers, Greedy Earth-worms, Contemners of the Goſpel, Deſpiſers of Gods Miniſters, who all proclaim themſelves to be in the eſtate of nature. O that ſuch would conſider the woful caſe they are in. To be under the Curſe (as the

the unregenerate person is) is no little misery To be subject to all outward calamities in this life; nay, to have many Spiritual plagues upon them, as blindness of mind, hardness of heart, and many times terrors of conscience, even the flashes of hell fire in their consciences; and when by temporal death the soul goeth out of the body, the wrath of God to press it down to the pit of hell, and there to be in unspeakable, nay, unconceivable torment until the day of Judgment; and then, when the soul and body shall be again conjoined to appear and stand before, 1. Such a Judge as cannot be deceived through ignorance: 2. Such a Judge as cannot be forestalled by favour. 3. Such a Judg as cannot be overswayed with power. 4. Such a Judg as cannot be moved with pity, for then the time of pity is past to such. 5. Such a Judge as cannot be corrupted with gifts. Lastly, Such a Judg as cannot be overcome with Arguments: and so the Sentence to be passed upon them, Mat. 25.41. *Go ye Cursed into everlasting fire, prepared for the Divel and his Angels.* And then to be for ever separated from Gods comfortable presence, to be for ever restrained and enforced to the society of the Divel and his Angels; both soul and body to be in unspeakable and unconceivable torment,

and

and that for ever; every faculty of ſoul and member of body to be in this torment, and that for evermore. *O conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver.* Pſal. 50. 22. 2 Cor. 5. 11. *Knowing therefore the terror of the Lord, we perſwade men,* ſaith the Apoſtle. So we perſwade you to ſee and to be ſenſible of your condition, that in the uſe of all good means you would labour to get out of your preſent eſtate, as it is Epheſ. 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* Take heed of fore-ſlowing the time; If death ſeize upon thee before thy Repentance and Regeneration, ah, wo be unto thee that ever thou waſt born! And know, thou haſt no leaſe of thy life: remember that ſecure fool, Luke 12. 20. *Thou fool, this night ſhall thy ſoul be required of thee*: This day hear Gods voice, and do not harden thy heart for to morrow thou art uncertain of it. Thus far touching mans miſery by nature. We proceed to the third Principle.

PRINC.

Princ. III.

Queſt. What means is there for thee to eſcape this damnable eſtate?

Anſw. *Jeſus Chriſt the eternal Son of God being made man by his death upon the Croſſe, and by his Righteouſneſſe, hath perfectly alone by himſelfe accompliſhed all things that are needful for the ſalvation of mankind.*

Memb 1.

Jeſus Chriſt the eternal Son of God.

Herein we have the Redeemer of mankind deſcribed by three of his Titles: 1. *Jeſus*; 2. *Chriſt*; 3. *The Son of God*: this laſt illuſtrated by this Epithete, *eternal*; *The eternal Son of God.* Of theſe three Titles in order, and firſt of the Title *Jeſus*.

This Title is a Title of benefits, it ſignifying an Author of ſafety, our Saviour as we

may observe the Angel to interpret, speaking to *Joseph*, Matth. 1. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

Obj. But may some men say, There was others called by this name, besides the Redeemer of mankind.

Ans. It is true, but take notice of the difference betwixt him and them. 1. They had his name imposed on them by the will of men but he had his name given him by an Angel from God. 2. They were but typical Saviours, he the Saviour indeed. 3. They were but temporal and outward Saviours, he a Spiritual Saviour. 4. They were but Instrumental Saviours, he the Author of all good things, Temporal, Spiritual and Eternal.

Obj. But the Father and the Holy Ghost are Saviours also.

Ans. It is true, but the difference is in their manner of saving. The Father saveth by the Son; the Son saveth by paying the Ransome and price of salvation; the Holy Ghost saveth by a particular applying of this Ransome. Two Questions following to be answered, and then we come to Application, 1. Whom this Jesus saves? 2. From what?

Quest. 1. *Whom?*

Ans. The Angel tells us whom in the place fore-

forecited, *Matth.* 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people.* And the Apoſtle *Paul*, *Epheſ.* 5. 23. calls him *The Saviour of his body*; to wit, of all the Elect.

Queſt. 2. *From what?*

Anſ. The Angel tells us that too in the former place, *He ſhall ſave his people from their ſins*; to wit, all their ſins, the guilt and dominion of them.

Uſe. The Application may be to inform us two wayes: 1. Touching our miſerable loſt eſtate by nature, for ſo much a Saviour implies: And the truth of it is, we can never rightly and comfortably acknowledg this Saviour, until we be ſenſible this way. Many ſpeak of this Saviour as their Saviour, but when were they dejected and caſt down with a ſight and ſenſe of their own miſery by nature? *The Son of man is come* (ſaith our Saviour himſelf, *Matth.* 18. 11.) *to ſave that which was loſt*; that is to ſay, thoſe that were ſenſible of their loſt eſtate and condition: but divers very ignorant and inſenſible this way, wil yet cal him their Saviour.

2. To inform us touching the great mercy of God to mankind. Satan and his Angels fell but have no Saviour; man falls, and the Lord reviſeth and affordeth a Saviour. Now to

this Saviour, (seeing and feeling our misery) let us fly, saying and praying with the Disciples, *Matth.*8.25. *Lord save us, we perish*: and with *David*, Psal. 35. 3. *Say unto our souls, Thou art our salvation*: Considering that comfortable Text he himself preach'd upon, the truth of which, he came into the world to make good. *Luke* 4.18. *The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised*. And in *ver.* 21. *He began to say unto them, This day is this Scripture fulfilled in your ears.*

Now we come to the second Title, *Christ*; which is a Title of Office, and signifies Annointed. There were three sorts of persons annointed in the time of the Old Testament; Prophets, Priests, and Kings, who were all types of this Annointed, of this Prophet, Priest and King. That we may the better understand this Title, we intend to answer the Questions following: 1. Why this Jesus is said to be annointed? 2. With what? 3. His Office of Mediatorship, what it is in the three parts of it: 4. The benefits the Elect have by it. Lastly, The Duties intimated.

The

The first Question is, Why this Jesus is said to be anointed?

Answ. In ancient time, two things were intimated by this Anointing. 1. That God did appoint such a person to such an Office. 2. That he would fit and qualifie him for the same. In both these respects Jesus is said to be anointed. 1. He was set apart of God the Father to the Office of Mediatorship, for (although this be a common action of the whole Trinity), yet because the Father is the first Person in order, and hath the beginning of the action, it is especially ascribed unto him, according to that *Joh.6.27. Him hath God the Father sealed.* 2. He was fitted and qualified with gifts accordingly, *John 3.34. God giveth not the Spirit by measure unto him*: that is to say, God giveth the Spirit unto him; that is, unto this Jesus, in an abundant measure: For this we must know, that although *both natures* were set apart to the Office of Mediatorship, why yet the *Humane nature* only was qualified with gifts, because nothing could be added to the Divine; I say, this qualification must be understood of the humane nature, and not of the Divine, for the reason aforesaid; and although the humane na-

ture was qualified with gifts in an abundant measure, why yet not in an infinite measure, for that were to confound the two Natures.

Quest. 2 With what was this Jesus annointed?

Ans. Not with Ceremonious oyl typically, as the Prophets, Priests, and Kings in the old Testament; but with the gifts of the holy Ghost, as *Acts* 10.38. *God annointed Jesus of Nazareth with the holy Ghost, and with power.*

Quest. 3 His office of mediatorship, what it is in the three parts of it? Prophetical, Priestly, and Kingly.

Answ. First, of the first, his Prophetical office, is that whereby he instructeth and teacheth his Church, as in his own person, when in our nature he lived in the world; why so by his instruments before his assuming our nature, and since his ascension, unto the end of the world. That he is the Prophet of the Church, do but see, *Act.* 3.22,23. where the Apostle *Peter* speaking of Christ, saith, *For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; him shall you hear in all things whatsoever he shall say unto you.*

And

And it shall come to passe, that every soul that will not hear that prophet, shall be destroyed from among the people. And hence is he called *the wisdome of God*, 1 Cor. 1.24. Nay, saith the Apostle *Paul*, Colos. 2.3. *In him are hid all the treasures of wisdom and knowledge.*

2. His Priestly office. That he is a Priest, the Psalmist declareth speaking of him, *Psal.* 110.4. *Thou art a Priest for ever after the order of Melchizedek.* His Priesthood contains two things. First, His satisfaction made to his Father for the elect, by his obedience, even to the death of the Crosse. Secondly, his intercession at his Fathers right hand; he ever living to present the merit of his obedience to his Father, and to will an application of it to his elect. Touching the former part of his Priestly office, to wit, his satisfaction; do but see *Heb.* 9. 26. *Now once in the end of the world, hath he appeared to put away sin by the sacrificing of himself;* and verse twenty eight, *Christ was once offered to bear the sins of many*, to wit, of the Elect; all the Elect. Touching the other part of his Priestly office, his intercession; see *Heb.* 7.25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever lives to make intercession for them. Rom.* 8.34. *Heb.* 9. 24.

3. We come to the Kingly office of Christ:

That he is a King, see *Psal.* 2.6. *David* there speaking of him, saith, *yet have I set my King upon my holy hill of Zion*: His Kingly office, is either Universall or speciall; Universal, and so all creatures are under his dominion, *Ephes.* 1.21,22. Special, and so he effectually cals the Elect, confirms the graces in them, protects them from their enemies in this world, as he sees the best for them, glorifies them at the length, and in the end, confounds and destroys all his and their enemies.

Quest. 4 What are the benefits the Elect have by this annointing?

Answ. Hence it is the Elect become Christians, and Christians indeed; that they are spirituall Prophets, Priests, and Kings. Men and women no sooner truely beleeve, are no sooner effectually called, but they receive of this annointing, and so become Christians, Spirituall Prophets, Priests, and Kings: to this purpose, see 1 *John* 2.27. *The annointing which ye received of him, abideth in you, and teacheth you all things*: So then the regenerate are spirituall Prophets; and they are likewise spiritual Priests, and Kings, see *Rev.* 1.6. *who hath made us kings, and priests unto God & his Father*

The last question. What are the duties intimated? *An.* 1 Seeing this Jesus is the Christ, is the annointed, he should be sweet and savory unto

unto us. *Cant.* 1 3. *Becauſe of the ſavor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee.* Nothing ſhould be ſo deſired of us, ſo affected by us, as Chriſt. 2. We ſhould labour more, and more for holy knowledg, and ſo demonſtrate our ſelves to partake of Chriſt propheticall office. Many exhortations this way. *Prov.* 19. 2. *without knowledg, the mind is no good.* John 5.39. *Search the Scriptures.* Col. 3.16. *Let the word of Chriſt dwel in you richly in all wiſedome:* And how the Apoſtle reproves the Hebrews for their bad proficiency this way, *Heb.* 5. 12. &c. 3. We ſhould demonſtrate our ſelves to be ſpirituall Prieſts, (and ſo to partake of Chriſts Prieſtly office) by ſpirituall Sacrifices; as firſt, by being frequent in prayer and praiſe, as the Apoſtle exhorts, *Heb.* 13. 15. *By him therefore let us offer the Sacrifice of praiſe to God continually.* 2. By reſigning up our ſelves wholly unto God in the way of new obedience, as the ſame Apoſtle exhorts, *Rom.* 12.1. *I beſeech you brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God.* 4. We ſhould demonſtrate our ſelves to be ſpirituall Kings, (and ſo to partake of Chriſts Kingly office) and this by continual warring with our ſpirituall enemies, eſpecially labou-

labouring to subdue our own sinfull passions and affections; see what *Solomon* saith this way: *Prov.*25.28. *He that hath no rule over his own spirit, is like a City that is broken down, and without wals.* And Prov.16.32. *He that is slow to anger, is better then the mighty; and he that ruleth his spirit, then he that taketh a City.* Thus much touching the second title, *Christ*, we come to the third.

The Son of God, illustrate by this epethite, *eternall*, *Jesus Christ the eternal Son of God*. The Son of God, not by *Creation* as *Adam* and the Angels, *Luke* 3.38. *Job* 1.6. Not by Adoption, as all true beleevers, *Rom.* 8.14. Not by grace of *personal union*, as the man Christ *Luke* 1.35. But by *Generation*, 1 *John.* 4.9. *In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him.* For the opening of this mysterie, we propound the questions following; 1. The thing generated, 2. How? or the manner of this generation? 3. When?

1. *The thing it self generated*, to wit, *Christ*; who is to be considered two waies: 1. According to his essence. 2. According to his personal existence; that is, as he is God, and as he is a Son; as he is a Son and person, he is not of himself, but the Son of the Father by generation,

on as he is a God, and in respect of his absolute essence, he is of himself neither begotten, nor proceeding: One essence doth not beget another, but one person another; the person of the Father, the person of the Son, and so the Son is God of God, and no otherwise; hath from his Father the beginning of his person, but not the beginning of his essence.

The second question, *The manner of this generation.* *Answ.* we must know it is ineffable. Some Divines say, it is begotten of the Father, as the light of the Sun in the firmament, by a simple emanation, passing, or flowing out; light of light, saith one of the Creed: But take we notice of the holy Ghosts metaphor, *John* 1.1. *In the beginning was the Word*; so the second person in Trinity is called. As the speech is in the mind, and the mind in the speech; so is God the Son, of God the Father.

Qu. 3 *The time of this generation?* *Ans.* Before all worlds, The second person in Trinity is the Son of God the Father, eternal by generation, according to the Chatechism: and to this purpose, see *Prov.* 8. 22. *and* 23. *The Lord possessed me in the beginning of his way, before his works of old; I was set up from everlasting.* Which place we are to understand of the second person in Trinity. In this ge-

generation there is priority of order, but not of time, the Father and the Son being coeternall. Now we come to the Uses.

Use 1. To terrifie such prophane persons, as despise Christs word, and ordinances; and such likewise as by their blasphemous oathes, tear, and rent him in pieces as much as lies in them. Wel, let all such know, that Jesus Christ is not only the Son of man, but likewise the Son of God; and so able to crush them, to be revenged upon them; therfore let such remember the Prophets counsell, *Psal.* 2. 12. *Kiss the Son*, (that is, every way submit unto him) *lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*

Use 2. For the great comfort of all true beleevers. Hence it is, that they, poor miserable creatures, are become the Sons and Daughters of God by Adoption, according unto that, *John* 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that beleeve on his Name.* This is no little priviledg. The world little esteems of such persons; but Saint *John* gives the reason. 1 *John* 3. 1. *Because the world knows them not.* But notwithstanding, let the true beleever rejoyce in this, that he being sometimes the vassal and slave of Satan, is now become

become the Son of God by Adoption in and through this his naturall Son. Thus farre touching the first Member of the third Principle.

Now we come to the second member of the third Principle.

Member II.

Being made Man.

Which Member we commend unto you in this Doctrine.

Doct. *There was a time, when the eternal Son of God was made man.* John 1.14. *The Word,* (that is to say, the Son of God, the second person in Trinity) *was made flesh, and dwelt among us.* And Rom. 1.3. *concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.* And Gal. 4.4. *When the fulness of time was come, God sent forth his Son, made of a woman.* And so 1 Tim. 3.16. *Without controversie, great is the mysterie of godlinesse, God was manifest in the flesh.* And lastly, Heb. 2.16. *Verily, he took not on him the nature of Angels, but he took on him the seed of Abraham.* But that we may the better see into so deep a mystery, we intend to answer the questions following:

1. How

1. How the Son of God, the second Person in Trinity could take upon him our nature, and not the Father and the Holy Ghost, they all being one Essence? 2. How far forth the Son of God was made man? 3. How the two natures, Divine, and Humane were united? 4. How they remaine distinguished? 5. Why it was necessary the Redeemer of mankind should be man? why it was necessary he should be God? and why it was necessary he should be both God and man?

Quest. 1. How the Son of God the second person in Trinity, could take upon him mans nature, and not the Father and the Holy Ghost, they all being one Essence?

Ans. The God-head is to be considered of in a twofold respect: 1. In regard of *Essence*: 2. In regard of *Person*. The Essence is but one, the Persons three. A Person is a distinct subsistance of the whole Godhead; now although the Essence, the whole Essence be in every Person; why yet the Persons do distinctly and real differ each from other in their peculiar manner of subsisting; and so might the Son; and the Son only takes upon him mans nature and not the Father nor the Holy Ghost.

Quest. 2. How far forth the Son of God took upon him mans nature?

Answ.

Anſ. 1. He took upon him the Eſſence of man, a reaſonable ſoul and an humane body. 2. He took unto him the Properties of mans nature; in his body, length, breadth, thickneſs, &c. In his ſoul, the faculties of Underſtanding, Will, Affection. 3. He took unto him the Infirmities of mans nature; not ſinful or perſonal, but meer infirmities, as to be hungry, thirſty, weary, ſad, angry.

Obj. But how could the Son of God take upon him our nature, and be free from ſin, our nature being ſo ſinful?

Anſ. 1. Becauſe he was not begotten by the mixture of man and woman. 2. Becauſe he was conceived by the Holy Ghoſt. Now we come to the third Queſtion.

Queſt. 3. How the two Natures, Divine, and Humane were united?

Anſ. We muſt not think that the Godhead is changed into the manhood, or the manhood into the Godhead; but the ſecond Perſon of the Godhead did aſſume or take into the Unity of his Perſon the Manhood; that is to ſay, the whole nature of man ſoul and body; The manhood of Chriſt not ſubſiſting of it ſelf as another man, it being a Nature only, and not a Perſon. There is one *thing* and another *thing* in Chriſt, but not one *Perſon* and another *Perſon*: two Natures, and but

one

one Perſon: the ſecond Perſon in Trinity aſſuming an humane Nature, and both Natures making one Chriſt and Mediator.

*Queſt.*4. How the two Natures in Chriſt remain diſtinguiſhed?

Anſw. We muſt know, that although the two natures in Chriſt be ſo really united, as that they can never be ſeparated aſunder, yet are they not confounded, but remaine diſtinguiſhed. 1. In *themſelves*: 2. In their *Properties*: 3, In their *Actions*. 1. In *Themſelves*: As the Godhead of Chriſt remaines the Godhead, and is not the manhood, although the Son of God be alſo very man, and ſo the manhood of Chriſt remains the manhood, and is not the Godhead, although the man Chriſt be alſo God. 2. They remain diſtinguiſhed in their *Properties*, as the Godhead of Chriſt remains Incomprehenſible and Infinite, as it hath alwaies been, and the manhood remains, comprehenſible and finite, notwithſtanding the uniting of it to the ſecond Perſon in Trinity: The Godhead becomes not finite by this Union, nor the manhood Infinite. 3. They remaine diſtinguiſhed in their *Actions*, as *John, chap.*10. *ver.*18. *I have power to lay downe my life* (ſaith our Saviour) *and power to take it againe.*

The

The laying down of his life, was an action of his Man-hood, the taking it again, an action of his God-head. Thus we see the two natures in Christ, with their properties and actions distinguished, and yet in regard of the union of the two natures, we must take notice of the things following: 1. That in Scripture, that is sometimes ascribed to whole Christ, which is but proper to one of his natures; 1 *Cor.* 15. 3. Sometimes that ascribed to one of his natures, which agreeth to whole Christ; 1 *Tim.* 2. 5. Sometimes that ascribed to one nature, which is proper to the other; *Acts* 20. 28. and this Divines call, the communication of properties. 2. That notwithstanding the two natures in Christ remain distinguished, as aforesaid, yet they both concur in the work of Redemption. 3. That by this union, the humane nature is unspeakably, and extraordinarily exalted; to wit, above all creatures, even the Angels themselves, and together with the God-head of Christ to be adored and worshiped.

Now we come to the fifth Question:

Quest. 5. Why was it necessary the Redeemer of Mankind should be man? Why was it necessary he should be God? Why was it necessary he should be both God and man?

Answ. It was necessary he should be man, 1. That *he might have something to offer for sin, Heb.* 8. 3. 2. That he might *work perfect righteousness* in our nature. *Matth.* 3. 15. 3. That in our nature he might *always appear in Gods sight for us, Heb.* 9. 24. 4. That in our nature he might *feel our infirmities*, and so by experience learn commiseration, *Heb.* 2. 17, 18.

2. Why was it necessary the Redeemer of Mankind should be God? *Answ.* 1. That he might be able to sustain, and undergo the infinite wrath of God due to our sins. 2. That he might give merit to the doing and suffering of his Man-hood; for no meer creature can merit of God. 3. That he might give his Spirit to the Elect to sanctifie them; the Spirit being God, none but God could give him. 4. That he might raise up himself from the dead, and likewise all his Members at the last and great day.

3. Why was it necessary that the Redeemer of Mankind should be both God and man? *Answ.* That he might be a fit and competent Mediator between God and man.

Use 1. For the great comfort and consolation of all penitent, and dejected sinners; What, the Son of God become our kinsman?

Em-

Emmanuel, God with us, a Redeemer of our own fleſh? What, we that were eſtranged from God, that had gone a Whoring from him by our ſins, he now to ſeek unto us by his Son, to ſend his own Son to intreat us, to be reconciled unto him; ſurely, this is an evident demonſtration that the Lord intendeth good to the ſons and daughters of men; that he would not the death of the poor penitent ſinner. Never were the Attributes of God ſo illuſtrated, as when the Son of God did aſſume our nature; and as his other Attributes, ſo eſpecially his Mercy. Do but ſee what the Angel ſaith unto the Shepherds, *Luke* 2. 13. 11. *Fear not, for behold I bring you good tydings of great joy, which ſhall be to all people. For unto you is born this day, in the City of* David, *a Saviour, which is Chriſt the Lord.* Nay, a multitude of Angels, 13 and 14 verſes. *And ſuddenly there was with the Angel a multitude of the heavenly Hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men.* O therefore let the poor penitent ſinner break forth with joy, ſaying, or ſinging with old *Zachary*, *Luke* 1. 68, 69. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant*

David. O how narrow was the Church of God, before the incarnation of the Son of God, pin'd up within the Nation of the Jewes! But now, how hath she enlarged her borders? *Is he the Saviour of the Jewes onely, and not of the Gentiles also?* How obscure the service of God before, how clear now? The Substance is come, the types and shadows are gone. How costly and painful the service of God before, but now, how easie and light?

Use 2. To exhort us, and that divers wayes: 1. To believe Gods promises, that the Son of God should come into the world, assume our nature, was a blessing long promised, as *Gen.* 3. 15. *He shall bruise thy head*; to wit, God-man, the Son of God assuming mans nature, should bruise the Serpents head, overcome Satan in the behalf of all the Elect. Now although there were divers thousand years betwixt the Promise, and the performance, why yet at length it was fulfilled; as *Gal.* 4. 4. *When the fulness of time was come, God sent forth his Son made of a woman.* The Scriptures contain many precious Promises running upon the people of God, the Lord will perform them all, so his people will but rest on him by faith, and by a lively hope wait their accomplishment. 2. To exhort

hort us, ſeeing the Son of God did ſo abaſe himſelf, as to take upon him our nature, that we ſhould learn humility of him; we muſt not be highly conceited of our ſelves, as to think we have had faith, and good hearts to God, ever ſince we were born, as divers imagine; but we muſt labour to ſee and feel our great miſery in the firſt *Adam*, being thoroughly convinced, that there is not a good thought, nor the leaſt dram of ſaving faith in any man, until he be Regenerate.

3. To exhort us, that we would meet the Son of God: Is he come in our nature, and will we not give him the meeting? Is he become *bone of our bone*, and *fleſh of our fleſh*, and will not we labour to become *bone of his bone*, and *fleſh of his fleſh*? As he is one with our nature by *Perſonal Union*, ſo to be one with him by *Myſtical Union*? To this purpoſe let us endeavor to acquaint our ſelves with his Birth, his Life, and Death; with his Natures, his Offices, his Benefits; what he was, what he did, what he ſuffered for Mankind; ſo manifeſting that we are acquainted with him, united unto him by a holy life and converſation: one ſpecial end why he aſſumed our nature, and came into the world, as we may ſee *Luke* 1. 75. and *Titus* 2. 11. and ſo to the fifteenth verſe. Thus farre

touching the ſecond Member of the third Principle.

Now we come to the third Member of the third Principle.

Member III.

By his death upon the Croſs.

JEſus Chriſt, the Eternal Son of God, being made man, by his death upon the Croſs. Take it in the form of a Doctrine after this manner.

Doct. *Jeſus Chriſt, the Eternal Son of God, being made man, was Crucified to death.*

The Scripture is abundant in proof this way, as *Mat.* 27. 35, 44, 50. *Mark* 15. 24, 25, 27, 37. *Luke* 23. 33, 46. *John* 19. 15, 16, 17, 18, and 30 verſes. This is that which the Apoſtle *Peter* doth charge upon the conſciences of the Jewes, *Acts* 2. 22, 23, and 36 verſes. *Chap.* 3. 13, 14, 15 verſes. And ſo *Chap.* 4. 10. *Chap.* 5. 30. And ſo *Stephen*, *Acts* 7. 51, 52. That we may the better conceive of this weighty point, to wit, Chriſts Paſſive obedience, it ſhall be neceſſary to anſwer the queſtions following. 1. Whether Chriſt ſuffered in both his Natures yea or no? 2. What he ſuffered, or the Paſſion it ſelf?

self? 3. When his sufferings began, and when they ended? 4. The Causes of his passion? 5. To what end he suffered?

Quest. 1. Whether Christ suffered in both his Natures or no?

Answ. There is no question but he suffered in the Humane nature, both soul, and body; but the Divine nature is impassible, cannot suffer; and yet in a manner may be said to suffer, not onely because the Person that was both God and man did suffer, but also because the whole time of Christs humiliation, the Majesty and glory of his Divine nature was somewhat laid down and hidden; and so we understand the Apostle, *Phil.* 2. 7. *Who made himself of no reputation*, speaking of Christ; or as it is in the Original, *Who emptyed himself*; it being spoken in regard of his Divine nature, the Majesty, and glory of it being much hidden and obscured, all the time he had upon him the form of a servant.

Quest. 2. What Christ suffered? or the Passion it self?

Answ. The sufferings of Christ, can never be expressed to the full; so deeply did he drink off his Fathers wrath for our sins. This the Evangelical Prophet denotes before hand, *Isaiah* 52. 14. and 53. 3. Now his

ſufferings may be divided into the ſufferings of his *life*, and the ſufferings of his *death*, or near his *death*. 1. Touching the ſufferings of his *life*, which were manifold:

As 1. He no ſooner being conceived as man, but ſuſpected to be illegitimate, or unlawfully begotten, *Mat.* 1. 19, and 20 verſes. 2. Being born in a *Stable*, and laid in a *Manger*, *Luke* 2. 7. 3. The pain of his *Circumciſion*, *Luke* 2. 21. 4. His flight into *Ægypt*, *Mat.* 2. 13. 5. His being *tempted* of the Divel forty dayes and forty nights together in the Wilderneſs, a place of great terror, and in that time, the Divel carrying up and down his body at his pleaſure; ſometimes to a Pinacle of the Temple, and ſometimes to the top of an high Mountain, *Mat.* 4. 1. 6. His *Poverty*, he having not where to lay his head, *Luke* 9. 58. 7. His going about from place to place, with hunger, thirſt, and wearineſs, to Preach, and work Miracles. 8. The manifold contumelies and reproaches that were caſt upon him by thoſe that did oppoſe his Doctrine and Miracles; as that he was a *Deceiver*, was *Mad*, had a *Divel*, &c. Thus we have given you a taſte of the firſt ſort of Chriſts ſufferings, to wit, the ſufferings of his *life*.

Now 2. We come to lay forth briefly the ſuf-

ſufferings of his *death*, or near his *death*; and how grievous, and dolorous his ſufferings were in, and about his *death*, may appear: 1. By his teſtifying and complaining how *heavy* he was, *even unto death*, *Mat.* 26. 38. 2. By the great *drops*, or *clods* of water and blood, which fell from his face, *Luke* 22. 44. 3. By his ſundry cryes to his Father, that *if it were poſſible, the cup of death might paſs from him.* 4. By thoſe unworthy things he ſuffered at the hands of ſinners, as being *betrayed* by one of his own Diſciples; then taken as a Theef with ſwords and ſtaves, bound and carryed away, and brought as a Malefactor before the Magiſtrate; before whom, although he was cleared, yet muſt he be ſcourged, *ſtript* of his own apparel, clothed with ſcornful Kingly Robes, a Crown of thorns put upon his head, and a Reed put into his hand inſtead of a Scepter, and ſo was he led away as a ſheep to the ſlaughter, and between two Theeves (as the chief of all ſinners) crucified; his joynts ſtretched and racked, his hands and feet digged with nails, ; his ſide pierced with a Spear, and inſtead of drink, he had Vineger tempered with Gall reached unto him; the High Prieſts ſcoffed, the Paſſengers wagged their heads, the Soldiers mocked him; nay, one of the Theevs upon the Croſs,

could

could with his laſt breath blaſpheme him: ſo many reproaches and contempts were done unto him, as no Chronicle can remember the like ever done to any Malefactor. 5. He was as one oppreſſed, and forſaken of God, which made him cry out, *My God, my God, why haſt thou forſaken me?* he not onely ſuffering the firſt death, but the pangs of the ſecond death. Thus we ſee a little, what Chriſt ſuffered in his *life*, and in his *death*.

Queſt. 3. Is, When the ſufferings of Chriſt began? and when they ended?

Anſw. They began at his Birth, or before, as we have heard, (he no ſooner being conceived, but ſuſpected to be illegitimate) and continued until the giving up of the ghoſt; then, and not until then, were his dolours and torments ended; as himſelf witneſſeth, *John* 19. 30. *When Jeſus had received the Vineger he ſaid, it is finiſhed; and he bowed his head, and gave up the ghoſt*: which muſt be underſtood of his dolours and torments, but not of his Humiliation, which continued ſo long as he was captivated of death, even unto his Reſurrection.

Queſt. 4. What were the cauſes of his Paſſion?

Anſw. The principal cauſes of his Paſſion, were, 1. Gods Decree, for the manifeſtation of

of his Juſtice and Mercy, *Acts* 2.23. *Him, being delivered by the determinate Counſel and fore-knowledge of God,* (ſpeaking unto the Jewes of Chriſt) *ye have taken, and by wicked hands have crucified and ſlain.* 2. The great love of God the Father unto his Elect, *John* 3. 16. *God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* And *Romans* 5. 8. *God commendeth his love towards us in that while we were yet ſinners, Chriſt dyed for us.* And ſo 1 *John* 4. 9, 10. *In this was manifeſted the love of God towards us, becauſe that God ſent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be a Propitiation for our ſins.* 3. The great love that was in Chriſt himſelf unto the Elect, *Gal.* 2. 20. *I live by the faith of the Son of God,* (ſaith the Apoſtle *Paul*) *who loved me, and gave himſelf for me.* And *Eph.* 5. 2. *Walk in love, as Chriſt alſo hath loved us, and given himſelf for us.* And ſo verſe 25. *Husbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it.* The inſtrumental Cauſes, were *Satan, Judas,* the *High Prieſts,* the *Jewes* in general, *Pilate,* and the *Roman Souldiers*: But theſe Inſtruments, neither

to

to be commended, nor excuſed in this buſineſs, they having their own wicked and malicious ends.

Queſt. 5 Now we come to the fifth queſtion, To what end Chriſt ſuffered?

Anſw. The principal, and next to Gods glory, was to merit for the Elect remiſſion of ſins, and freedome from puniſhment, *Coll.* 1. 14. *In whom we have redemption through his blood, even the forgiveneſs of ſins.* And *Gal.* 3. 13. *Chriſt hath redeemed us from the Curſe of the Law.* We muſt not conceive of Chriſts ſufferins as the ſufferings of a private man, but as the ſufferings of a publick perſon; he being our Pledge and Surety, as he is called, *Heb.* 7. 22. And whatſoever he ſuffered, he ſuffered for us; as *Rom.* 4. 25. *Who was delivered for our offences:* that is to ſay, to death. And 1 *Cor.* 15. 3. *Chriſt dyed for our ſinnes.* And 1 *Pet.* 2. 24. very comfortably; *Who his own ſelf bare our ſins in his own body on the tree.* And hence it is, that he is ſaid to be *made ſin for us,* 2 *Cor.* 5. 21. and a *Curſe* for us, *Galatians* 3. 13. Here take we notice of the difference between the ſufferings of Chriſt, and the ſufferings of Martyrs.

1. Chriſts ſufferings were an acurſed puniſhment. The ſufferings of Martyrs are onely Chaſtiſements or Tryals. 2. Chriſts ſuf-

ſufferings were Meritorious, ſo are not the ſufferings of Martyrs; but a duty, and debt. There be other ends of Chriſts Paſſive obedience, as the mortifying of ſin in the Elect, *Rom.* 6. 6. *Knowing this, that our old man is Crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerve ſinne.* And the giving of them an example of ſuffering patiently, 1 *Peter* 2. 21. *Chriſt ſuffered for us, leaving us an example, that we ſhould follow his ſteps.* Thus we have the five Queſtions anſwered. Now we come to the Uſes.

Uſe 1. To inform us, and that divers wayes. 1. To let us ſee into the fierceneſs of Gods Wrath, and wonderful Juſtice againſt ſinne; when nothing could expiate it but the death of his Sonne, when nothing could ſatisfie for it, but the blood of the Lord Jeſus: what think we then of thoſe that make nothing of ſinne, do not account it to be of an horrible and accurſed nature?

2. See we here the great love of God the Father, that rather then we ſhould periſh everlaſtingly, his Sonne muſt undertake for us; he muſt ſatisfie for us, become ſinne, become a Curſe for us, dye the accurſed death of the Croſs for our ſakes, *John* 3. 16. *God ſo loved the world*, (it cannot

not be expreſſed how much) *that he gave his onely begotten Sonne to dye for us. In this God commendeth his love unto us,* as the Apoſtle *Paul,* Romans 8. And *in this he manifeſted his love unto us,* as the Apoſtle *John* ſaith, 1 *John* 4. 9, 10. *Herein is love;* indeed a miracle of love, that God the Father ſhould ſo love his enemies, as to give his onely Sonne to dye for them. Very moving is that phraſe of the Apoſtle *Paul,* Rom. 8. 32. *He that ſpared not his own Sonne, but delivered him up for us all;* as though he had loved us better then his own Son. As the Lord ſaith of *Abraham,* Gen. 22. 12. (when at his command he was ready to offer up his only ſon *Iſaac*: *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thy onely ſonne from me.* So may we ſay of God, that we know that he loved us, becauſe he hath not withheld his Son, his onely Son from us, but hath given him to that accurſed death for our ſakes. 3. See we here the great love of Chriſt himſelf, unto his Church; that rather then ſhe ſhould periſh, he would give himſelf to death, even the accurſed death of the Croſs; as *Gal.* 1. 4. *Who gave himſelf for our ſinnes*; which phraſe intimates unto us, how willingly he laid down his life for our ſake. Now indeed, had not his death been voluntary,

it could not have been ſatisfactory. But that he laid down his life willingly for us, is evident by many circumſtances about his death; as when *Peter* counſelled him *to ſpare himſelf*, ſee what he got for his labour, *Matthew* 16. 23. *Get thee behind me Satan*, ſaith Chriſt unto him. And when *Judas* was ready to betray him, ſee what our Saviour ſaith unto him, *John* 13. 27. *That thou doſt do quickly.* And when *Judas* was gone out, to get company to apprehend him, he went to the place he had wont to be in, ſo as *Judas* might readily find him; nay, he met them in the mid-way, that came to take him, and tells them he was the Party they ſought for; and when they fell to the ground upon his ſaying, *I am he*; he would not eſcape from them. All theſe particulars you may obſerve in the eighteenth Chapter of *John*, Verſe firſt, *&c.* He could have been reſcued by the Angels, (*Matth.* 26. 53.) but would not; and when by his Adverſaries he was provoked to have come down from the Croſs, (*Matthew* 27. 42.) and could have done ſo, he would not. All theſe circumſtances let us ſee, how willingly he laid downe his life for our ſakes, according to that he ſaith, *Joh.* 10. 18. *No man taketh my life from me, but I lay it downe of my ſelfe:*

I have power to lay it down, and I have power to take it again. And doth not this much commend the love of Chriſt to us, he ſo willingly laying down his life for us? No marvel the Apoſtle *Paul, Epheſ.* 3.19. cals this love of his *a love paſſing knowledg.*

Uſe 2. For the great comfort and conſolation of all true beleevers, and that on ſeverall caſes. 1. Doth their preſent infirmities, or their ancitnt grievous ſins ſtare them in the face? Doth at any time the weight and burden of ſin, with the wrath of God due for the ſame, oppreſſe them? let them weigh and perpend the price of their redemption, the great ranſome was given for them; to wit, the precious blood of the Son of God: as 1 *Pet.* 1.18,19. *Ye were not redeemed with corruptible things, as Silver, and Gold; but with the precious blood of Chriſt*: A ranſome invaluable, and of infinite merrit. It being more (the paſſion of Chriſt for a ſhort time) then if all men and Angels had ſuffered for ever.

Secondly, Hath God the Father out of his infinite love, given his Son to die for thee? then do not thou doubt the ſupply of all neceſſaries inward, and outward; he that hath given the greater, will alſo give the leſſer. Chriſt is more worth then ten thouſand worlds,

worlds, and Christ is the sweet and pleasant fountain of all other good things. It is for him, and through him, that we have any thing, that is good; see what the Apostle saith, *Rom.* 8.32. *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?* The Lord that hath given thee Christ, and him to die for thee, will give thee an increase of grace, will give thee to persevere in grace; nay, in the end, will give thee *eternal life*, *Rom.* 5.10. And in regard of outward things, it is comfortable to hear what the Lord saith, *Psal.* 34.10. *The young Lions do lack and suffer hunger; but they that seek the Lord, shall not want any good thing.* And Heb. 13.5. *I will never leave thee, nor forsake thee*; For *let God be true and every man a liar.* But this is an argument of arguments, which the Apostle useth to perswade true beleevers, touching their outward supply; I mean, *Rom.* 8.32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

Use 3 To exhort, and that divers waies. First, Is it so, that the Sonne of God did humble himself so farre as to take upon him the forme of a Servant; nay, even to the accursed death of the Crosse, and

for our sins, and iniquities? O then, let u
be exhorted to grieve and mourn for sin, th
proper, and procuring cause of his suffering
How can we but lament that which procu
red Christs death? Be troubled and vexed fo
that which caused the Son of God so much
trouble and vexation? There is nothing doth
demonstrate the horrible nature of sin, a
the death of Christ for sin; and there is no
thing should move us more to grieve for sin
then considering that our sins have pierc
the Son of God, and killed the Lord of lif
If this consideration will not move us, no
thing will. See *Zachar.* 12. 10. *I will pou*
upon the house of David, *and upon the inhabi*
tants of Jerusalem the Spirit of grace, and sup
plications; and they shall look upon me whom
they have pierced, and they shall mourn for him,
as one mourneth for his only Son, and shall be
in bitterness for him, as one that is in bitter
ness for his first born.

2. To exhort every one of us to hate, and
shun sin for the time to come. Oh, How
can we love that, how can we favour that,
which nailed the Son of God to the cross?
Will not we labour to die to that, for which
the Son of God dyed? O let us down w
this body of sin; as the Apostle hath a
1 *Cor.* 9. 27. *I keep under my body, and br*

is under ſubjection. He beat down his corruption as it were with clubs; for ſo the word he here uſeth in the Originall ſignifies, as the Apoſtle *Peter* exhorts, 1 *Pet.* 4. *ver.* 1, 2. *Forasmuch as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind; for he that hath ſuffered in the fleſh, hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.* And is not this one ſpeciall end why the *Son of God gave himſelf to death for us*; to wit, that we might become a holy people? *Gal.* 1.4. Surely, to go on in ſin, is horrible ingratitude to God, and Chriſt; nay, the truth of it is, we ſhould be ſo affected to God who gave Chriſt, and to Chriſt who gave himſelf to that accurſed death of the Croſſe for our ſins, as we ſhould rather our ſelves admit of death, even the moſt bitter and torturing death, then admit of the leaſt ſin wittingly, and willingly.

Thirdly, Did God the Father ſo love us, as to give us his Son; nay the Son ſo love us, as to give himſelf to death for our ſakes? why then upon a juſt occaſion and call, let us not think much to lay our deareſt blood down for Gods ſake, for Chriſt ſake. Shall Chriſt the Sonne of God willingly

dye for us, and shall we not willingly lay down our lives for him and for his Truth upon a call, that so we may glorifie him? *Joh.* 21. 19. And for his people upon a call, that so we may manifest that his example swayes us as 1 John 3.16. *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.*

Thus far touching Christs *Passive* obedience; and the third Member of the third Principle.

Member IV.

And by his righteousness.

WHerein we have implyed Christs *Active* obedience, as in the former Member his *Passive*: and this we deliver in the form of a Doctrine: thus,

Doct. *Jesus Christ the eternal Son of God, although he was crucified to death as he was man, yet was he a just and righteous man.* In the prosecution of this Point, we are only to make good the latter part of the Doctrine, to wit, that Christ even as he was man, was Just and Righteous: To this purpose see

2 Cor. 5. 21. *He hath made him to be sin for us* (that is to say, a sinner by imputation) *who knew no sin*; that is to say, who was without sin. And *Heb.* 4. 15. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* And hence it is that the Apostle *Peter* calls him, *A Lamb without blemish and without spot*, 1 Pet. 1. 19. And that the Apostle *Paul* saith of him, *Rom.* 10. 4. *He is the end of the Law*; that is to say, the perfection of the Law; whatsoever the Law could exact, he not only suffered but likewise was, and did.

Now we are to know that Christ as he was man, was righteous two wayes: 1. In his Birth and Conception. 2. In his life and conversation.

1. In his *Birth and Conception*: Luke 1. 35 *And the Angel answered and said unto her,* (to wit, to *Mary* the mother of Christ) *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.* So Matth. 1. 20. *Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.* And although *Mary* was a sinner, yet the Holy Ghost knew

well enough how to cleanse and purge from sin that part of her substance of which Christ humane nature was made; and for the guilt of *Adams* fall, it did not belong unto him, he not coming from *Adam* by natural generation but by a miraculous Conception. Nay further, in his Conception and Birth, his humane nature was not only free from sin, but withal inriched and filled with Grace and holiness, and that in greater measure then all men and Angels; as *John* 1.14. The Evangelist speaking of him, and according to his humane nature, saith, he was *full of Grace*: and in *chap.*3. *ver.*34. *God giveth not the Spirit by measure unto him*; that is to say, he gave it unto him in an abundant measure: and yet the Holiness of Christ as man, is not infinite, but finite; there being this difference betwixt his Righteousness as he is God, and his righteousness as he is man. His righteousness as he is God being infinite and uncreated: his Righteousness as he is man being finite and created. Thus we see, even as Christ was man he was righteous in his Birth and Conception.

2. As he was man, he was righteous likewise in his *Life and Conversation*: his whole course of life being conformable to the absolute Righteousness of the Law: as 1 *Pet.*2.22.

Who

Who did no sin, (speaking of Christ) *neither was guile found in his mouth.* And *John* 8, 29. *He that hath sent me is with me; the Father hath not left me alone, for I do always those things which please him.*

The Point being thus maintained, we come to answer two Questions, 1. To what end was Christs Active obedience, the Righteousnes of his Humane Nature, and the Righteousnes of his Life? 2. If perfect Righteousnes and eternal life be merited by Christs Active obedience, how comes it to pass that the Scriptures speak so little of this kind of obedience, and so much of his Passive?

Quest. 1. To what end was Christs Active obedience, the Righteousnes of his humane nature, and the Righteousnes of his life?

Ans. The principal end (next to Gods glory) was to merit for the Elect perfect Righteousnes, and eternal Salvation: As we must not conceive of Christs sufferings as the sufferings of a private man, but as the sufferings of a publike person, he being our Surety and pledge: so we must conceive of the Righteousnes of his humane nature and life, his Active obedience; it was not for himselfe, but for us; as *Isai.* 9. 6. *Unto us a child is born*; and *Rom.* 8. 2, 3, 4. which place is to be

understood of the perfect righteousnes of Christs humane nature, imputed to all true Believers, he so meriting a cover for their corrupt nature; and touching the righteousnes of his life, that he thereby further merited for the true Believer righteousnes and eternal life: do but see, *Rom.* 5.6. *As by one mans disobedience* (to wit *Adams*) *many were made sinners; so by the obedience of one* (to wit, Christ) *shall many be made righteous*; and so in *ver.* 17. of the same Chapter, *If by one mans offence, death reigned by one* (to wit, *Adam*) *much more they which receive abundance of grace, and of the gift of righteousnes*, (that is to say, they who out of Gods abundant favour, are justified by the righteousnes aforesaid) *shall reign in life*; that is, shall be saved: And *Rom.* 10.4. *Christ is the end of the Law for righteousnes to every one that believeth*: and eternal life is a consequent of this perfect righteousnes the Apostle here speaketh of. We all owe the Lord a double debt; 1. The debt of punishment for the breach of his Law. 2. The death of obedience; to wit, the perfect fulfilling of the Law. Now Christs Passive obedience doth discharge the former debt, his Active obedience the latter: by his Passive obedience he hath merited for us remission of

sins,

sins, and freedome from punishment; and by his Active obedience he hath merited for us perfect Righteousnesse, and eternal life.

There be other ends of Christs active obedience; as the meriting for the Elect sanctifying Grace. As *Joh.* 17. 19. *For their sake* (saith Christ) *I sanctifie my self, that they also might be sanctified.* And then that he might be an example of Holines, as *Matth.* 11. 29. *Learn of me, for I am meek and lowly in heart.*

Quest. 2. The second Question is, If perfect righteousnes and eternal life be merited for the Elect by Christs Active obedience, how comes it to pass that the Scriptures speaks so little of this kind of obedience, and so much of his Passive?

Ans. 1. Because his Passive obedience was most sensible, and exposed to the eyes of all. 2. Because the Ceremonial Types had especially their accomplishment in it. 3. Because this was the chief and principal part of his obedience. 4. The Passive implies the Active. Now we come to the Uses of the Point.

Use 1. To abase, and greatly to humble us, our natures and lives being so stained and defiled, as nothing could be a cover unto them

them but the righteousnes of the Son of God; the righteousnes of all men and Angels, being insufficient this way, to wit, to hide the filthiness of our natures and lives from the eyes of Gods Justice. Oh the cause we have to lament the impurity of our natures and lives, when nothing could be a Remedy for us, but the Son of God must assume our nature, and here in the world work righteousnes for us! This consideration should not a little humble us, but likewise work in us a great dislike and loathing of sin, and of our selves for sin.

Use 2 To inform us touching the goodness of God unto us. We in *Adams* loynes having undone our selves and lost all righteousnes, that the Lord should provide us a Saviour, not only to merit for us remission of sins and freedom from punishment by his Passive obedience, but likewise perfect righteousnes and eternal salvation by his Active; so as let the Justice of God be objected any way to the true Believer, he hath sufficient answer in his Pledge and Surety the Lord Jesus; and hence it is that the Apostle saith, *Rom.* 10.4. *Christ is the end of the Law for righteousnes to every one that believeth*: If the Law and Justice of God require punishment for sin and disobedience, the Believer hath the death

death and paſſion of Chriſt to interpoſe; if the Law and Juſtice of God require perfect righteouſneſs, to be juſtified in Gods ſight, and to enter heaven, the true Believer may have preſent recourſe to the holy nature and life of Chriſt, as his cover and righteouſneſs; ſo as whatſoever the true Believer ſhould be, ſhould do, ſhould ſuffer, Chriſt was, did, and ſuffered. And may not this greatly comfort the true Believer, that the Lord hath provided ſuch a Saviour? and further, that his righteouſneſs, whereby he is juſtified in Gods ſight, and muſt enter heaven, is not in his own keeping, as his firſt righteouſneſs in *Adam* was, which was quickly loſt; but in the keeping of the Lord Jeſus, and ſo cannot be loſt? The Believer may loſe this and that outward thing, which for the preſent he enjoyed, or may loſe his inward peace and comfort for a time, but this righteouſneſs of his is in a ſure hand, and cannot be loſt. And thus the true Believer is in better caſe then *Adam* in his innocency: he might, and did loſe his Righteouſneſſe, but the Believer cannot loſe his, it being not in his own keeping but in the keeping of the Lord Jeſus.

Uſe 3. To exhort, and that divers wayes

1. That in the caſe of Juſtification we would altogether deny our ſelves, go out

of our selves. Alas, look we upon our natures, and upon our lives, and how impure are both? and therefore *David* (*Psalm* 143.2.) humbly prayes, *Enter not into judgment with thy servant, for in thy sight shall no man living be justified.* If we be justified at all, it must be by the righteousnes of another, by a righteousnes without us, the righteousnes of Christ imputed unto us, as the Apostle tells us, 2 *Corinth.* 5.21. *He hath made him to be sin for us who knew no sin, that we might be made the Righteousnes of God in him.*

Secondly, To exhort every man and woman that they would labour for a distinct knowledge of CHRIST, seeing the Righteousnesse whereby we must be justified is onely in him; as to know what hee suffered for us, so likewise to know what hee was and did for us.

Thirdly, To exhort every one of us, that upon a sight and sense of our own defilement and impurity, we would hunger and thirst after the Sanctitie of Christs humane nature and life, I mean the merit of his Active obedience, as our cover and righteousnesse in the sight of God. These are they our Saviour pronounceth blessed, *Mat.* 5.6.

Blessed

Bleſſed are they which do hunger and thirſt after righteouſneſſe. And take notice of the Apoſtle his earneſt deſire *Phil.* 3.9. *And found in him* (ſpeaking of Chriſt) *not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt; the righteouſneſs which is of God by faith*: Let our faith be frequently employed, as in putting our ſins upon him, ſo likewiſe in putting his righteouſneſſe upon our ſelves.

4. To exhort every man and woman that profeſs themſelves to be juſtified by the righteouſneſſe of Chriſt, that they would manifeſt as much by a holy life, Juſtification and Sanctification being alwaies inſeparable. 1 *Cor.* 6.11. *Rom.* 8.1.9. *Gal.* 5.24.

Member V.

Hath perfectly.

AND this alſo take in the forme of a Doctrine.

Doct. *The Lord Jeſus is a perfect Saviour.* See *Heb.* 7.25. *He is able*, (ſpeaking of Chriſt) *to ſave them to the uttermoſt that come unto God by him.* But this Member and Doctrine we ſhall not much inſiſt upon; and yet to demonſtrate it in a word or two.

First,

First, He saves not only some of the Elect, but all the Elect: Secondly, He saves not only their bodies, but likewise their souls: Thirdly, He not only saves them from some of their sins, but from all their sins, be they never so many, or so hainous. Fourthly, He saves them, not only from some of the evill consequents of sin, but from all the evill consequents of sin; as the wrath of God, the curse of the Law, the venome of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, and the torments of hell. Fifthly, He not only saves the Elect privatively, but positively; he hath not only merited for them remission of sins, and freedome from punishment, but likewise perfect righteousnesse and eternal life, as lately we have heard.

The Ground or reason is this.

Reas. Not only his holinesse and puritie, as he was man; but likewise the excellencie of his person, he being God as wel as man. We come to the Uses.

Use 1. To confute the Doctrine of the Papists, which to Christs perfect satisfaction add humane satisfactions: as, we must satisfie Gods justice by our temporal punishment; and we must partly merit salvation our selves, or the merits of other men must be made over unto us,

us that we may be saved; but we are to know, a fifth wheel helpeth nothing, nay troubleth not a little; and so it fareth with all additions of righteousnesse joyned with Christs in matter of Justification. That which is absolutely perfect is marred by adding any thing unto it.

Use 2 For comfort and consolation to every wounded and penitent soul: Suppose thy sins have been many and grievous; the Lord Jesus is a perfect Saviour, his bloud is a sufficient medicine for the curing of thy wounded conscience; his righteousnesse is a perfect cover to hide thee from Gods wrath, and therefore although thou seest nothing in thy self but to damn thee, why yet see sufficient in the Lord Jesus to save thee: rest thy soul upon this perfect Saviour, and his merits; nay labour with the Virgin *Mary* to rejoyce in him. *Luke* 1.47. *My spirit hath rejoyced in God my Saviour.*

And thus much touching the fifth Member of the third Principle.

MEMBER VI.

Alone by himself.

WHich we commend unto you in the Doctrine following.

Doct. *The Lord Jesus is the alone Saviour.* So the Prophet *Isaiah* foretels in his person, *Isay.* 63. 3. *I have troden the wine-presse alone;* and Heb. 1. 3. *Who being the brightnesse of his glory, and the expresse Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majestie on high:* Most expresse is that in Acts 4. 12. *Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved;* And hence it is, that old *Simeon* calls Christ Salvation it self, *Luke* 2. 30. *Mine eyes have seen thy Salvation.*

Reas. 1. There is none so able, he being not only Man, but God.

Reas. 2. There is none so fit, he being not only God, but Man. Yet when we affirme the Lord Jesus Christ to be the alone Saviour, we do not exclude the Father, and the Holy Ghost, but the creature, any other creature.

Use

Use 1 To inform us touching the folly and madneſſe of the Papiſts, who truſt to other Saviours. All the Angels in heaven, and all whom at any time their Popes have canonized for Saints, (which are many thouſands) are made Saviours by them, but eſpecially the Virgin *Mary*, whom they call the Queen of heaven, and the mother of mercie; theſe by their interceſſion muſt merit for them: Thus they joyne other ſaviours to this alone Saviour, and ſo make him but half a Saviour. *Jer.* 2. 12, 13.

Use 2 Is the Lord Jeſus the alone Saviour? this cals upon us that we would labour more and more to be acequainted with him, his natures, his offices, his merits, his benefits; and upon a ſight and ſenſe of our own great miſery to truſt unto him, and rely on him only for Juſtification and Salvation: Thus in rejecting all but Chriſt this way, we ſhall honour Chriſt: and further, this is the only way of our own happineſſe. And ſo much touching the ſixth Member of the third Principle: Now we come to the ſeventh and laſt Member thereof.

MEMBER VII.

Accomplished all things needful for the salvation of Mankind.

AND this take likewise in the form of a Doctrine, and let the whole Principle be it.

Doct. *Jesus Christ, the eternal Son of God, being made man, by his death upon the Cross, and by his righteousness* (that is to say, by his obedience passive and active) *hath perfectly alone by himself accomplished all things needful for the salvation of mankind.*

This Principle (as you know) consists of seven Members, six of which we have already handled particularly, and so the last only remains to be spoken of.

Now for the opening of it, take only two questions.

1. Whether mankind hath no benefit by Christs Exaltation, because the Catechisme ascribes all to his Humiliation, his obedience passive and active? 2. How we must in this passage understand mankind?

Quest. 1. The first question is, Whether mankind hath no benefit by Christs Exaltation, because the Catechisme ascribes all to his humiliation, his obedience, passive and active?

Answ.

An. Although Christs exaltation be no part of his satisfaction, he by his obedience passive and active, having fully satisfied his fathers justice in the behalf of mankind; why yet mankind hath great benefit by his exaltation, and the severall degrees of it; as his resurrection, ascension, and his sitting at his fathers right hand; his exaltation being an essentiall part of his mediation.

Quest. 2. How we must in this passage understand mankind?

Answ. Although Christs satisfaction be onely effectuall to the Elect, according to these places of Scripture, *Matth.* 1. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins*; and *John* 10. 15. *I lay down my life for the sheep.* And so *Ephes.* 5. 23 He being called the *Saviour of the body*, his body, to wit, the Elect; why yet it cannot be denied but that his satisfaction was sufficient for all mankind; for the Whole posterity of *Adam*; according to these places following, *John* 1. 29. *Behold the Lamb of God, which taketh away the sinne of the world*; and John 6. 51. *I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world*: And so 1 *John*

4. 14. *We have seen and doe testifie, that the Father sent the Son to be the Saviour of the world*; and 1 Tim. 2. 6. *Who gave himselfe a ransome for all*: Hence it is, that Christ is to be offered to all unto whom the Gospel comes, As *Mark* 16. 15. *And he said unto them*, (to wit, Christ unto his Apostles) *goe ye into all the world, and preach the Gospel to every creature*; that is, make a tender of Christ to every creature, every reasonable creature, not only Jewes, but Gentiles; and hence it is, that the Gospel commands every man and woman to repent and beleeve in Christ; as *Mark* 1. 15. *Repent ye, and beleeve the Gospel*; that is, (as though our Saviour should say) beleeve that you shall be saved by my merits: and hence is also the universall promise of salvation made to every one that shall beleeve in Christ, as *John* 3. 16. *God so loved the world, that he gave his only begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life.* And the truth of it is, there is no defect in the remedie, but in regard of the merit of Christ every man and woman becomes saveable; and yet we must not think that every particular man and woman shall be saved; for this is directly contrary to many places of Scripture: As do but see *Matth.* 25. 46. our Sa-

viour

viour having laid forth what ſhould be the manner of his proceeding at the laſt day, *Theſe* (ſaith he) *ſhall goe away into everlaſting puniſhment*; but Matth. 7. 13, 14. *Enter ye in at the ſtrait gate, (ſaith Chriſt) for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which goe in thereat; becauſe ſtrait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* Nay, not every one that liveth in the viſible Church ſhall be ſaved, *Matth.* 20. 16. *Many be called*, (to wit, outwardly by the word) *but few choſen*, that is to ſay, called effectually, and ſo their elections manifeſted; but *Matth.* 7. 22, 23. *Many will ſay to me in that day*, (to wit, the day of judgment) *Lord, Lord, have not we propheſied in thy name, and in thy name have caſt out divels, and in thy name have done many wonderful works? And then I will profeſſe unto them, I never knew you; depart from me ye that work iniquity.* And the truth of it is, there is a world of people unto whom Chriſt never intended to apply his merits effectually, as we may obſerve by that paſſage in his prayer, *John* 17. 9. *I pray for them, I pray not for the world*, (to wit, the world of the reprobate) and *Luke* 2. 34. *And Simeon bleſſed them, and ſaid unto Mary his Mo-*

ther, Behold, this child is set for the fall and rising again of many in Israel; observe the phrase; *Is set*; that is to say, appointed of God by an unchangeable decree, as to be the rising of some, so to be the fall of others; and so 1 *Pet.* 2. 8. *And a stone of stumbling* (speaking of Christ) *and a rock of offence*, though not a cause, yet an occasion of their utter ruine, and perdition. And as we must not think that every particular man and woman shall be saved; so likewise we must not think that every particular man and woman may be saved if they will: And amongst other reasons this is one; justifying faith is not in mans power (it being a supernaturall gift) and without it, no man can have any saving benefit by Christ; now that justifying faith is not in mans power, see *John* 6. 44. *No man can come to me*; (saith our Saviour) *except the Father which hath sent me draw him. No man can come to me*, that is, no man can beleeve in me, except it be given him of my Father. And further, because we say that Christs satisfaction was sufficient for all mankind, yet only effectual to the Elect, we must not think any part of it to be superfluous, because the merit of Christs satisfaction is not to be applyed by parts; but the whole merit is to be applyed

plied to each particular person that shall be saved. We proceed to the Uses.

Use. 1 For *Trial and Examination*, whether we be of that number that can assure our selves upon good grounds, that Christ is our Saviour, seeing his merits are only effectual unto some, to wit, the Elect. Signes this way.

First, Have we been schooled by the Law? *Gal.* 3. 24. Hath the Law brought us to a sight and sense of our natural misery? Til then we cannot hunger and thirst after Christ, til then we are like to the *Laodiceans*, who thought themselves rich and wanted nothing, when indeed they were *poor, and miserable, and wretched, and blind, and naked. Revel.* 3. 17.

The second signe is a dear love to God, *John* 4. 9. *We love him, because he first loved us*, that is, because in Christ we first apprehend his love unto us; when a man apprehends Gods love unto him in the Lord Jesus, how he gave the Lord Jesus unto him to free him from misery, and to make him eternally happy; then he cannot but love the Lord again. A man may receive all outward gifts from God, and never love him; but a man cannot receive this gift from God, to wit, be assured that God hath given him Christ, and pardon of sinnes, and eternall life in and through him, but he

must needs dearly love the Lord, and study how to honour him, and shew himself thankful unto him.

The third signe the apostle *Paul* laies us down *Gal.* 5. 24. *They that are Christs, have crucified the flesh with the affections and lusts.* Sinne doth not raigne as king in those that are united to Christ, that they should obey it in the lusts thereof; no, their very sinful passions, affections, and desires, are a great trouble, and grief unto them, as we may observe in the Apostle *Pauls* complaint, *Romans* 7. 24. *Oh wretched man that I am, who shall deliver me from the body of this death?*

The fourth Signe: 2 *Corinth.* 5. 17. *If any man be in Christ, he is a new creature*; Such as are united to Christ, have a change wrought in them by the Spirit of God, a change in their minds, affections, and conversations; and hence are described *Heb.* 5. 9. to be such as *obey God.*

The fifth Signe; A special love to Christs members: as they are his members 1 *John* 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him*; and the 3d chapter, the 14th verse: *We know that we have passed from death to life, because we love the brethren.*

6. The

6 The laſt ſign we now commend unto you; A hearty rejoycing to ſee the word of God proſper and prevaile. *Acts* 11. 18. *When they heard theſe things* (to wit, the believing Jewes) *they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.* And *Acts* 15. 3. *And being brought on their way,* (to wit, *Paul* and *Barnabas*) *they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles, and they cauſed great joy unto all the brethren.* As the people of God are to pray that the *word of God may have free courſe and be glorified,* 2 Theſſ. 3. 1. that is, may prevaile and proſper in that that God ſent it for; ſo they cannot but rejoice when they ſee the fruit of their prayers this way.

Uſe 2. To awaken the preſumptuous ſinner, dreaming of an abſolute univerſal Redemption. Ask ſuch, how they can go on in their ſins and have any peace? They anſwer, They hope well, becauſe Chriſt died for all. But did Chriſt intend that his death ſhould be effectual to all? There is no queſtion but Chriſts obedience Paſſive and Active, was of infinite merit; but can any? apply this merit but the penitent? And do not thoſe that truly apply it, labour more and more

more to forsake their sins, even those which they have formerly taken great delight in? Do we think that Christ came into the world to be a Baud to our sins? nay certainly, he came into the world as to satisfie for sin, so to slay sin. As there is a world of the Elect, so there is a world of the Reprobate, and of whether company are they that go on in their sins? and the truth of it is, the peace such have is a false peace, as *Isai.* 48. 22. *There is no peace saith the Lord, unto the wicked*; no true peace: and notwithstanding the peace they have now, the time will come when their consciences shall roar and fly in their faces, and when they shall find that their fruitlesse faith was but presumption, and that true of the world which the Apostle saith of *Israel*, Romans 9. 27. *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved*, and but a remnant.

Use 3. For the support and comfort of all truly penitent; such as see the great number and hainousnesse of their sins, and the infinite wrath of God ready to seize upon them for the same: let such contemplate the sufficiency of the satisfaction and remedy, how the Lord Jesus hath accomplished all things needful for their salvation.

tion. Do but ſee *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life:* See, thou art not excepted, excluded, if thou doſt believe, ſuppoſe thy ſins be never ſo many, ſo grievous, (*Iſai.* 45. 23. *Rom.* 3. 22, 23.) Nay, ſee Chriſts loving invitation to ſuch as thou art, *Matt.* 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* And Luke 4. 18. *The Spirit of the Lord is upon me, becauſe he hath annointed me to preach the Goſpel to the poor: he hath ſent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed.* Nay, is it not the Lords command in plain termes, that thou believe in his Son? *John* 3. 23. *This is his Commandment, that we ſhould believe in the name of his Son Jeſus Chriſt.* Take heed thou doſt not, to all thy former ſins, add diſobedience to this command; for ſurely rebellion in this kind will exceed all thy other ſins, as 1 *John* 5. 10, 11. *He that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son.* And *Joh.* 16. 7, 8, 9. *If*

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I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin: Of sin, because they believe not on me. And further, John 3.36. *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* See Rom. 5.7,8. *Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* And Rom. 8. 32. *He spared not his own Son, but delivered him up for us all*; or gave him for us all: And will not we accept of this gift? no more required of thee then to accept of this gift, and wilt thou not? *Behold, now is the accepted time, now is the day of salvation,* 2 Cor. 6. 2.

And so far now by occasion, of the third Principle.

PRINC.

Princ. IV.

Queſt. But how maieſt thou be made partaker of Chriſt and his benefits?

Anſw. *A man of a contrite and humble ſpirit, by faith alone, apprehending and applying Chriſt with all his merits unto himſelf, is juſtified before God, and ſanctified.*

Memb. I.

A man of a contrite and humble ſpirit.

NOW we come to the fourth Principle, which requireth of us, how a man or a woman may be made partakers of Chriſt and his Benefits? In the firſt place (ſaith the Catechiſm) they muſt have contrite and humble ſpirits; *A man of a contrite and humble ſpirit.* We commend the Point unto you in the form of a Doctrine, thus,

Doct.

Doct. *That a man may be partaker of Christ and his Benefits, he must have a contrite and humble spirit.* See Isai. 55.1. *Ho, every one that thirsteth, come ye to the waters* (to wit, to Christ) *and he that hath no money*: that is, sees nothing in himselfe to trust unto, and so consequently is of a humble and contrite spirit; And *Jerem.* 50.4. *In those dayes, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going, and weeping they shall go, and seek the Lord their God*: observe I pray you, *going and weeping shall seek the Lord their God*; as though that were the way and the onely way to find God in Christ, to partake of Christ and his benefits: And doth not our Saviour tell us this, *Matth* 9.13. *I am not come to call the righteous* (that is, such as think themselves righteous) *but sinners to repentance*? to wit, contrite and humble sinners, to call them to a new life to partake of me and my benefits. And *Mat.* 11.28 *Come unto me* (saith he) *all ye that labour and are heavy laden, and I will give you rest.* And hence it is that the Lord is described, 2 *Corinth.* 7.6 to be the *Comforter of such as are cast down.* And this Doctrine the Apostle *James* informes us of, *Jam.* 4.6.

Doct. God

God resisteth the proud, but giveth grace to the humble; that is, assures such of his favour; and therefore *ver.* 10. of the same Chapter, *Humble your selves* (saith he) *in the sight of the Lord, and he shall lift you up*: And do but see that place for all, Luke 4. 18. *The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, and to set at liberty them that are bruised.* Now we come to the Reasons,

Reas. 1. Such and only such have an appetite to Christ, hunger and thirst after him and his benefits. Till we be sick of sin we can find no need of this Physician, neither care much for him, according to that *Mat.* 9. 12. *They that be whole need not a Physician, but they that are sick.* When the fiery Serpent (*Numb.* 21. 9.) had bitten and stung an *Israelite*, then he would run and make use of the Brazen Serpent, but never till then.

Reas. 2. Such and only such do prize Christ at his full value, are willing to part with any thing to purchase him: See what the Apostle *Paul* saith, *Philip.* 3. 8, 9. *He esteemed all things but dung in comparison of Christ and his Benefits*: but to make way for this, observe the deep sense and

feeling

feeling he had of his owne unworthineſſe, 1 Timoth. 1. 15. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom* (ſaith he) *I am chief.*

*Reaſ.*3. Such, and only ſuch are made fit to receive Chriſt by faith, and to make him their own: *Mark* 1.15. *Repent and believe the Goſpel*: the unhumbled and unbroken-hearted ſinner is altogether unfit to receive Chriſt and his benefits.

*Reaſ.*4. Such, and only ſuch truly rejoice and take comfort in Chriſt, account him their chief Treaſure and happineſs. *Gal.*6.14. *God forbid, that I ſhould glory in any thing, ſave in the Croſs of our Lord Jeſus Chriſt*; that is, ſave in the Paſſion and Sufferings of our Lord Jeſus Chriſt. But who was this that did thus rejoice in Chriſt and his Sufferings? Surely it was one that had ſuch a low opinion of himſelf, as that *Epheſ.*3. 8. he ſtiles himſelf *leſs then the leaſt of all Saints.*

But that you may further ſee into this weighty Doctrine, we intend to anſwer the Queſtions following, 1. What that contrition and humiliation is, which truly and ſufficiently prepares a man or a woman to be made partakers of Chriſt and his benefits? 2. Whether every man

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and woman, that hath this contrite and humble ſpirit, ſhall certainly be made partakers of Chriſt and his benefits.

3. Whether this contrition and humiliation be wrought in the like meaſure, in all that are made partakers of Chriſt and his benefits.

Queſt. 1 What that contrition and humiliation is, which truly, and ſufficiently prepares a man or a woman to be made partakers of Chriſt, and his benefits?

Anſw. This contrition and humiliation, contains the particulars following.

1. A true and diſtinct ſight of ſin, and not onely as puniſhment doth attend it, but as it is vile and lothſome in its own nature; as *Ezek.* 36. 31. *Then ſhall ye remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.*

2. Unfained and ſound ſorrow: and as for the conſequent, ſo for the cauſe; as for puniſhment, ſo for ſin; *Acts* 2. 37. *Now when they heard this, they were pricked in their hearts;* to wit, that they were guilty of the death of the Lord of Life.

3. A being weary of ſin, finding it a load, and burden upon the conſcience, *Matth.* 11.

28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Our Saviour means here, all that have contrite and humble ſpirits.

4. Humble and hearty confeſſion of ſin, as *Luke* 15. 21. *Father* (ſaith the Prodigal) *I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.* Lu. 23. 40, 41.

5. Earneſt ſuit to the God of heaven for mercy, as the Publicane, *Luke* 18. 13. *God be merciful to me a ſinner.* And *Saul*, (afterwards called *Paul*) *Acts* 9. 11. *Behold he prayeth:* ſurely the three dayes he was without ſight, he ſent up many a loud cry to heaven for mercy.

6. The ſixth particular. This Contrition and Humiliation contains a diſtaſte, and diſlike of ſin; as *Iſaiah* 30. 22. *Ye ſhall defile alſo the covering of the graven Images of ſilver, and the ornament of thy molten Images of gold, thou ſhalt caſt them away as a menſturous cloth,* (to wit, in the day of thy repentance) *thou ſhalt ſay unto it, get thee hence.* And *Luke* 19. 8. Zacheus *ſtood and ſaid unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by falſe accuſation, I reſtore him four fold.* Thus we ſee now what Contrition and Humiliation is, which truly and ſufficiently prepares a man,

or

or a woman to be made partakers of Chriſt and his benefits.

But yet we muſt not think this preparatory work in the particulars aforeſaid, to be the ſame that is in the ſoul after Chriſt is received, and partaked of; for that flows from the Principle of grace, and ſo works more freely, and abſolutely: But in this the ſoul is onely a Patient;, this is a ſaving work; but not a ſanctifying work; but yet alwayes ſanctification followes upon the ſame.

Now we come to the ſecond queſtion.

Queſt. 2. Whether every man and woman that hath this Contrite and Humble ſpirit, ſhall certainly be made partakers of Chriſt and his benefits?

Anſw. Yes, becauſe this is the loſt ſoul which Chriſt came to *ſeek, and to ſave*; for of this ſoul, we muſt underſtand our Saviour, when he ſaith, *Luke* 19. 20. *The Son of man is come to ſeek, and to ſave that which was loſt.* And this is the *bruiſed reed*, which in no caſe he will break; *Matth.* 12. 20. And do but ſee *Pſal.* 51. 17. *A broken and a contrite heart, O God thou wilt not deſpiſe*: not the broken and contrite heart aforeſaid. And *Iſaiah* 57. 15. *Thus ſaith the high and lofty One, that inhabiteth eternity, whoſe Name is HOLY: I dwell in the high and holy place;*

with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. And ſo *Matth.* 5. 3. 4. Our Saviour ſaith, *Bleſſed are the poor in ſpirit, for theirs is the Kingdome of heaven.* And *Bleſſed are they that mourn, for they ſhall be comforted*: It is the contrite and humble ones, which our Saviour here intends. Thus we ſee diſtinctly and plainly, that every man and woman, that hath the contrite and humble ſpirit aforeſaid, ſhall certainly be made partakers of Chriſt, and his benefits.

Queſt. 3. Whether this contrition and humiliation be wrought in the like meaſure, in all that are made partakers of Chriſt and his benefits?

Anſw. No; and for the Cauſes and Reaſons following:

1. Some have committed more groſs and heinous ſins then others, and therefore have cauſe, and need to be more terrified and humbled then others.

2. The Lord intends to beſtow a greater meaſure of grace upon ſome then upon others; to do greater works by them, then by others; and therefore prepares them accordingly by contrition and humiliation.

3. Some have been Religiouſly educated from

from their Child-hood, whereby as they were kept from groſs ſins, ſo corruption was ſubdued in them gently, and ſecretly, by little and little, without any great meaſure of contrition and humiliation; grace and comfort being inſtilled into them almoſt inſenſibly.

4. Some by natural conſtitution, and temper of body, are more fearful and ſenſible of anguiſh then others.

5. Some after the Wound, have the Medicine ſooner revealed and applyed to them then others.

Now we proceed to the Uſes.

Uſe 1. To acquaint us, that there is but a few, comparatively, that partake of Chriſt, and his benefits; and this will be evident, if ſo be we weigh the particulars, which the contrition and humiliation aforeſaid contains.

As firſt, a true and diſtinct ſight of ſin: many ſee their ſins in a general, ſlight, and confuſed way; but where is the man that ſees ſin to be the greateſt *evil*, even ſeparating from the greateſt *good*; to wit, God himſelf? *Iſaiah* 59.2. nay, that ſo far as he gives way unto it, ſo far he joynes with the Divel, and fights againſt God; that ſees into the vile and loathſom nature of ſin? And where is the man that ſees himſelf to be guilty of *Adams* fall,

himself to be stained, and polluted universally with natural corruption, himself to be guilty of such, and such actual sins, sins of Omission, and sins of Commission, that turns his sins upside down, considers them in the circumstances of them, *Psal.* 119. 59.

2. The second particular the contrition and humiliation aforesaid contains, is, unfained and sound sorrow for sin, *Psal.* 94.16,17. Alas, the most, sin is their meat, and their drink, their very delight; they storm, and grieve, because they cannot sin as they would, are sorry, and angry they have such a Minister as will reprove them for their sins, that they may not go on in sin without any controul; or if they have any sorrow in them at any time, it is onely because of the punishment that attends sin. Many that mourn for this and that outward cross and calamity present, and imminent; but do not at al mourn for sin, the cause of it; but a few whose hearts are rightly *pricked* for their sins. *Acts* 2. 37.

And so for the other particulars: Where is the man that finds sin a load and burden upon his conscience? that doth humbly, and heartily confess his sins? that importunately cryes to heaven for mercy? and that truly dislikes sin, even to a sinful thought? The par-

particulars aforeſaid being perpended, it will appear, that there is but a few that have contrite and humble ſpirits, and ſo conſequently but a few that partake of Chriſt, and his benefits.

Uſe 2. For the comfort and conſolation of all ſuch as have contrite and humble ſpirits: they, all they ſhall partake of Chriſt, and his benefits: ſuch, all ſuch are they whom Chriſt came to ſeek, and to ſave, *Pſal.* 51. 17. *The ſacrifices of God are a broken ſpirit, a broken and a contrite heart, O God thou wilt not deſpiſe.* Iſa. 57. 15. And *Matth.* 11. 28. *Come unto me* (ſaith Chriſt) *all ye that labour and are heavy laden, and I will give you reſt.* The Lord doth not deal with the burdened conſcience, as Satan and his Inſtruments: Satan, (*Revel.* 12. 4.) when the woman was ready to be delivered of her Child, was ready to devour her Child; and ſo are his Inſtruments: Now we hope (ſay they) you have followed Preachers, gone to Sermons long enough; no, no, *Pſal.* 147. 3. *He healeth the broken in heart, and bindeth up their wounds:* to wit, the Lord, *Iſaiah* 61. 1. And to this purpoſe, it is a wondrous thing to obſerve, how the Lord ſuſtains and bears up the wounded ſoul, by a ſecret hope of mercy; as we may ſee in the King of *Niniveh*, Jonah 3.

9. *Who can tell if God will turn, and repent, and turn away from his fierce anger, that we periſh not?* But for this hope, the bruiſed heart would break; and but for this hope, the means of recovery and raiſing up, would not be endeavored. This hope keeps from deſpair, and provokes to the uſe of holy means. It is true, ſaith the wounded ſoul, I am in a miſerable caſe; but if there be any hope, I will cry to heaven for mercy; I will depend upon the Miniſtry of the word conſtantly; I will creep into the company of thoſe that make profeſſion of Religion, in a ſpecial manner; who can tell but that the Lord may ſhew mercy to my poor ſoul?

May ſome man ſay, this is very comfortable, that every contrite and humble ſpirit ſhall certainly pertake of Chriſt, and his benefits: But how may I know that my heart is truly contrite and humble?

Signes 1. If thou judgeſt ſin to be the greateſt *evil*, and the favour of God to be the greateſt *good*.

2. If thou hadſt rather hear of mercy to thy poor ſoul, then of an earthly Kingdome to be beſtowed upon thee.

3. If thou thinkeſt thoſe that have true *Peace of conſcience, and Joy in the Holy Ghoſt* to be the happieſt people under the ſun.

4. If

4. If thou tremble at the Word, and honour the very feet of thoſe Inſtruments *that bring glad tydings of peace* to ſuch as thy ſelf; to wit, to wounded conſciences.

5. If thou ſend up ſtrong and unceſſant cryes to God for the aſſurance of his favour in and through Chriſt.

6. If thou doſt pity and compaſſionate all ſuch, as have broken and bruiſed hearts.

Uſe 3. To exhort all ſuch, as for the preſent have not contrite and humble ſpirits, to labour and endeavour for that diſpoſition.

Motives. 1. The contrary diſpoſition, to wit, *hardneſs of heart*, and *impenitency*, is a great ſin, and a grievous judgement: A great ſin, *Rom.* 2. 5. *But thou after thy hard and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath.* A grievous judgement: *Exod.* 9. 12. *And the Lord hardened the heart of Pharaoh.* See *John* 12. 40. Now there be two kinds of hardneſs of heart: 1. Senſible, that which is perceived and felt; and this may be in the godly, as *Iſa.* 63. 17. *Oh Lord, why haſt thou made us to erre from thy wayes, and hardened our hearts from thy fear?* 2. Inſenſible, that which is not perceived and felt; and this indeed is a great ſin and plague.

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2. The ſecond Motive. The ſooner we labour after this diſpoſition, the more eaſily in likelyhood we ſhall attain unto it: when a heart hath been long hardened with the deceitfulneſs of ſin, it will not eaſily become a contrite and humble heart; and therefore *Pſalm* 95. 7. 8. *To day if ye will hear his voice, harden not your hearts.* So *Joel* 2. 12, 13. Beſides, it may be hereafter we ſhall not enjoy the like means this way, we do for the preſent.

3. Without this contrite and humble ſpirit (according to the Doctrine) we cannot partake of Chriſt, and his benefits: this is the Meſſenger that Chriſt ever ſends before him unto thoſe of years, (for we do not now ſpeak of Infants) and wo be unto us, if we do not partake of Chriſt, and his benefits; it had been good for us, we had never been born.

4. Whoſoever hath this contrite and humble ſpirit, ſhall certainly partake of Chriſt, and his benefits. Now this may greatly induce us to labour for this diſpoſition, when the iſſue undoubtedly ſhall be ſo good, and ſo happy. Suppoſe this buſineſs be difficult and tedious, why yet ſuch an iſſue muſt needs put us on in it. Theſe are the Motives.

Now

Now we proceed to the Means of a contrite and humble ſpirit.

Means. 1. Prayer to God in the beſt manner we can; it is he that muſt bruiſe our hard and ſtony hearts, *Ezek.* 36. 26. *I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh*; to wit, a contrite and humble heart.

2. Becauſe the Lord doth many times make uſe of afflictions and judgements, for the bruiſing of mens hearts; when he ſends any great affliction upon us, let us not ſtand out againſt him, but joyn with him: when he goes about to humble us, let us labour to humble our ſelves, as *Saul* (afterwards called *Paul*) *Acts* 9. 6. trembling, and aſtoniſhed, ſaid, *Lord, what wilt thou have me to do?* When the hand of God is upon us, let us not ſtand murmuring and repining, but fall to examination of our Spiritual eſtates and caſes, as the Wiſe-man adviſeth us, *Eccleſ.* 7. 14. *In the day of adverſity, conſider.*

3. Conſtant dependance upon the Miniſtry of the Word, *Jer.* 23. 29. *Is not my word like as a fire,* (ſaith the Lord) *and like a hammer that breaketh the Rocks in pieces?* Now we are to know that the Law hath a ſtroke in this work, and ſo the Goſpel.

1. The Law, by revealing of ſin, and the wo-

woful conſequents of it, and ſo (the Spirit of God co-operating) there is cauſed a ſervile fear, and trembling; a kind of contrition, and humiliation; which the Apoſtle, (*Rom.* 8. 15.) cals *the ſpirit of bondage, cauſing fear*; when the Spirit of God puts an edge upon the Law, puts a ſword into the hand of the Law, to prick and wound the heart, and to reſtrain it in the wayes of ſin for fear of puniſhment. Many a man and woman hears the Law opened, and the threatnings of it thundringly denounced, but ſtir not, are little moved: but when once the Lord by his Spirit puts an edge upon the Law, then the ſtouteſt heart trembles and quakes. Now that the Law may have a kindly work upon us, 1. By the Law let us labour for a diſtinct knowledge of ſin. 2. Rightly to underſtand what the Curſe is, which the Law threatneth unto ſin and ſinners. 3. Examine our ſelves how guilty we are of that which the Law threatens the Curſe unto; to wit, ſin. 4. Finding our ſelves guilty, to labour our hearts to a deep contrition and humiliation.

Now, (as we have heard before) as the Law hath a ſtroke in this work, why ſo the Goſpel; more and more melting the heart, by diſcovering Chriſt, whom the ſinner hath

hath pierced by his ſins; and by ſupporting the heart by a ſecret hope of mercy, and poſſibility of help, in and through Chriſt; even as *Jonah*, Chap. 2. verſe 4. *Then I ſaid, I am caſt out of thy ſight, yet I will look again toward thy holy Temple.* Or as the Prodigal Son, *Luke* 15. 17, 18. *And when he came to himſelf, he ſaid, How many hired ſervants of my fathers houſe have bread enough, and to ſpare, and I periſh with hunger? I will ariſe, and go to my father, and will ſay unto him, father, I have ſinned againſt heaven, and before thee, &c.* Now after the Law hath humbled us, and the Goſpel conveyed this glimpſe of hope into our hearts, it muſt be nouriſhed and cheriſhed,

1. By conſidering of the Lords Infinite and Almighty Power, how he is able more and more to bruiſe our ſouls, to make us more and more capable of Chriſt, and ſo to bring Chriſt nearer unto us, that we may partake of him, and his benefits; *Luke* 1. 37. *With God nothing ſhall be unpoſſible.* And *Matth.* 3. 9. *God is able of ſtones to raiſe up children unto Abraham.*

2. The freeneſs of Gods mercy muſt be conſidered of; he requires nothing of thee to procure this mercy, but ſhewes mercy, becauſe he will ſhew mercy. Suppoſe thou haſt

haſt never ſo many exceptions to thy ſelf, why yet thou belonging unto him, and his mercy being a free mercy, he will proceed with thee, until he hath made thee capable of Chriſt, and beſtowed Chriſt upon thee, and his benefits; *Ezek.* 36. 26. *I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* And *Iſaiah* 43. 25. *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake.*

3. For ſupporting of this hope, conſider we of the riches of Gods mercy, unto the proper objects of mercy, Contrite and Humble men and women; ſuch as mourn, becauſe they can mourn no more for their ſins; ſuch as would fain look towards Chriſt, whom nothing can ſatisfie but Chriſt; ſee *Iſaiah* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Thus far by occaſion of the firſt Member of the fourth Principle.

Now we come to the ſecond Member thereof.

Member II.

By faith alone.

WHerein the Catechiſme further acquaints us, how we may be made partakers of Chriſt, and his benefits. The Doctrine is this:

Doct. *That a man may partake of Chriſt and his benefits, he muſt not onely have a contrite and humble ſpirit, but he muſt likewiſe be qualified with faith.*

But becauſe we have already ſpoken of a contrite and humble ſpirit, take the point in a more brief form; as thus,

That a man may partake of Chriſt and his benefits, he muſt have faith, he muſt believe.

See *John* 3. 14 15. *As* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in in him ſhould not periſh, but have eternal life.* And *Acts* 10. 43. *To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhould receive remiſſion of ſinnes.* And Chapter 13. the 38, and 39 verſes. *Be it known unto you, Men and Brethren, that through this man is Preached unto you the forgiveneſs of ſinnes, and by him, all that believe,*

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are juſtified from all things, from which he could not be juſtified by the Law of Moſes. And ſo *Paul* and *Silas* to the Jailor, *Acts* 16. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Not that faith muſt be ſuppoſed to be in our own power, *John* 3. 16. But is the *gift of God*, *Romans* 9. 33. the Lord requiring no more in the Covenant of grace then he gives.

Now the Reaſons of the Doctrine.

Reaſ. 1. Faith is the condition of the new Covenant, the Covenant of grace; which is evident, as in the places fore-cited, ſo in other places; as *Mark* 16. 15, 16. *Go ye into all the world, and preach the Goſpel to every creature, he that believeth ſhall be ſaved, but he that believeth not, ſhall be damned.* And *John* 29. 31. *Theſe ſayings are written, that ye might believe that Jeſus is the Chriſt, the Sonne of God, and that believing, ye might have Life through his Name.*

Reaſ. 2. Faith is the onely Spirituall hand, whereby we receive Chriſt, and his benefits; as *John* 1. 12. *As many as received him, to them he gave power to become the ſonnes of God, even to them that believe on his Name.* No faith, no receiving of Chriſt, and then no benefit by him. And

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it is not every faith that will do this, but only that faith which by way of propriety is called the *faith of Gods Elect*, Titus 1. 2 none but the Elect having it, and all the Elect being poſſeſſed of it in this life at one time or other.

Now for the further ſeeing into this Doctrine, we enquire into the things following. Firſt, The kinds and ſorts of faith, that ſo we may find out that faith which will ſerve the turne. Secondly, Wherein the Nature and Eſſence of that faith conſiſteth which will ſerve the turn.

1. Touching the firſt; there be four ſorts of faith. 1. *Miraculous*: 2. *Hiſtorical*: 3. *Temporary*. 4 *Juſtifying*.

1. A miraculous faith is, when a man believes that ſome extraordinary thing ſhal be affected either by himſelf or others; or that ſome extraordinary thing ſhal come to paſs, for which he hath ſome ſpecial promiſe or revelation. *Mat.* 17.20. 1 *Cor.* 13.2. *Acts* 14.9. Now the commendation of this faith is rather from the ground of it (to wit, the ſpecial promiſe or revelation) then from the gift it ſelf. Of its own nature ſimply, it comes ſhort of receiving and applying Chriſt; as is evident by this reaſon, Becauſe it may be in a Reprobate: See *Mat.* 7 22,23. *Many will ſay to me in that day, Lord,*

Lord, have we not propheſied in thy name, and in thy name caſt out Divels, and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you, depart from me ye that work iniquity.

2 The ſecond kind of faith is an Hiſtorical faith, and that is a bare aſſent (and no more) to the truth of the Scriptures; a believing that the Scriptures are true, without reſting on them, or affecting of them. Now that this faith is too ſhort to the purpoſe aforeſaid, is plain, becauſe it is to be found in the very divels themſelves, *Jam.* 2.19 *The Divels believe and tremble.*

The third kind of faith is a Temporary faith: Now this kind of faith goes beyond the Hiſtorical in two degrees: Firſt, In that with knowledge and aſſent is joined ſuch a profeſſion of the truth as carries a ſhew and form of Godlineſs, as we may ſee in *Simon Magus*, Act. 8.13. *Then Simon himſelf believed alſo, and when he was baptiſed, he continued with Philip &c.* 2. A kind of rejoycing and glorying in that knowledg, aſſent, and profeſſion: as *Mat.* 13.20,21. *He that receiveth the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himſelf, but dureth for a while.* And *John* 5.35. our Saviour

viour ſpeaking to the Jews of *John* the Baptiſt, *He was a burning and a ſhining light, and ye were willing for a ſeaſon to rejoice in his light.* But this faith being not a well rooted faith, at the length it vaniſheth away and comes to nothing, and therefore called a Temporary faith; and being not well rooted, it is too ſhort likewiſe for the buſineſs aforeſaid, is not able in a ſound and kindly way to receive Chriſt.

4. The fourth kind of faith is a Juſtifying faith: ſo called becauſe it apprehends that which doth juſtifie, to wit, Chriſt. It is likewiſe called a Sanctifying faith, becauſe it purifieth the heart, *Acts* 15. 9. *Purifying their hearts by faith:* and ſo a ſaving faith, becauſe the end of it is ſalvation, 1 *Peter* 1.9 *Receiving the end of your faith, even the ſalvation of your ſouls.* Now this faith, as it hath many effects beyond the other kinds of faith, ſo likewiſe it comprehends them all; as the Hiſtorical, and Temporary, why ſo the miraculous faith; for he that hath Juſtifying faith, if ſo be he had any extraordinary revelation or ſpecial promiſe made unto him, hee could as well lay hold upon them as upon that Revelation and thoſe Promiſes he doth lay hold upon. And if you ask me what this juſtifying faith is? I anſwer, It is that grace

of Gods Spirit, whereby a man of a contrite and humble ſpirit is enabled to receive Chriſt and his benefits. Not but that this faith hath other effects, and a larger extent; but yet this is a principal effect of it. Thus we have found out the faith that will ſerve the turne.

We come now in the ſecond place to enquire wherein the nature and Eſſence of this faith conſiſteth?

Anſw. In four acts of the ſoul, the former two being acts of the Underſtanding, the latter two being acts of the Will.

1. The firſt act is this, to wit, a knowing of Chriſt aright, and that which the Goſpel reveals to mankind concerning him.

As firſt, I muſt know that Chriſt is an All-ſufficient Saviour.

2. I muſt know that he and all his merits are offered by the Lord to me, as well as to any other. *Mark* 16.15

3. I muſt know that Chriſt is ſo offered to me, as I am commanded to believe that he and his merits belong to me. *Mat.* 11.28

4. I muſt know how and upon what terms Chriſt is offered unto me, not only as my Saviour to free me from Gods wrath, and to bring me to heaven; but likewiſe as my Lord and King, to rule and govern me, and I unfainedly

fainedly and heartily to ſerve and obey him; he being only a Saviour to ſuch, and unto all ſuch: as *Heb.* 5.9. *being made perfect, he became.* (to wit Chriſt) *the Author of eternall ſalvation unto all them that obey him.*

This knowledg of Chriſt or the Goſpel, is the firſt thing wherein the nature and eſſence of juſtifying faith conſiſteth; it being an excellent grace, and ever having knowledg concurring to the being of it; and hence it is, that ſometimes this faith is called the knowledg of Chriſt, as *Iſai* 53. 11. *By his knowledg* (that is, by faith in him) *ſhall my righteous ſervant juſtifie many*; and *John* 17. 3. *This is life eternall, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

The ſecond act of the ſoul, wherein the nature and eſſence of this faith conſiſteth, is the *aſſent* and *credit* that the mind giveth unto all aforeſaid, as to an undoubted truth; to wit, that Chriſt is indeed an all-ſufficient Saviour, and that God offereth him unto me, commanding me to receive him, and that in this gracious offer he meaneth as he ſaith, and that he and all his merits belong to me, if I will receive him upon thoſe terms the Lord offereth him on. In reſpect of this ſecond propertie, faith is called a beleeving of God,

as *Rom.* 4. 3. *Abraham beleeved God*, and 1 *John* 5.10. *He that beleeveth not God, hath made him a liar.* See *Exod.* 14. 32.

The third act of the ſoul, wherein the nature and eſſence of this faith conſiſteth, is the *conſent* that the will giveth to this bleſſed offer of Chriſt in the Goſpel, not only for the undoubted truth, but for the incomparable goodneſſe, and excellency of it; as when the contrite and humble ſoul ſaith not onely, *this is a faithfull ſaying*, but likewiſe *worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners:* And ſuppoſe the beleever (through the ſenſe he hath of his own unworthineſſe) find much reluctancy and doubting, to hinder this act of faith; why yet his ſoul unfainedly deſireth, and longeth to receive Chriſt upon the termes aforeſaid: In reſpect of this propertie, faith is called an hungring and thirſting after Chriſt; as *Matth.* 5. 6. *Bleſſed are they that do hunger and thirſt after righteouſneſs*; to wit, after Chriſt and his righteouſneſſe: And *Rev.* 21. 6. *I will give unto him that is a thirſt, of the fountain of the water of life freely.*

The fourth act of the ſoul wherein the nature, and eſſence of this faith conſiſteth, is a reſting and relying upon Chriſt and him alone for the obtaining of Gods favour, and eter-

eternall life. And indeed this is of all other the chief act of the ſoul in true faith, and that wherein the being and eſſence of it doth briefly conſiſt: In reſpect of this property it is called a beleeving in or on Chriſt, or a truſting in Chriſt, or a receiving of Chriſt; as *John* 3.16.18. *Epheſ.* 1. 12, 13. *John* 1. 12. Theſe ſeveral phraſes implying one and the ſame thing. Thus we ſee now wherein the nature and eſſence of juſtifying faith conſiſteth.

But the things following we muſt be put in mind of.

1. That there are ſeveral degrees of faith, the ſeveral acts aforeſaid, being (in thoſe that are qualified with this grace) in ſome more diſtinct and ſtrong, in others more dim and weak; I mean, the former knowledg, aſſent, conſent and receiving: Yet the weakeſt faith being a true faith ſerving the turn to the purpoſe aforeſaid.

2. That in one and the ſame party, the ſeveral acts aforeſaid are ſometimes more ſtrong, and ſometimes more weak.

And 3. That ſome of the acts of faith may be ſtrong, and ſome of them weak in one and the ſame partie, and at one and the ſame time.

Object But may ſome men ſay, Is not this

likewiſe an act of juſtifying faith to be aſſured; or auſſrance of Gods favour, and that Chriſt and his benefits are mine?

Anſw. Firſt, Although this aſſurance be attainable, and ſome do attain unto it in this life, to wit, in proceſs of time, after many Trials, and Combats, after many experiences of Gods love, after the practice of holy duties long continued in, and conſtantly ſtuck unto (for otherwiſe ordinarily it is not attained unto) why yet there be many, that (no queſtion) have a true and right faith, that do not attain unto it in this life, I mean to this aſſurance.

Secondly, This aſſurance is not an act of juſtifying faith, as it juſtifieth; but an act of faith following juſtification, or an act of experience in one already juſtified by faith, or a fruit of faith; it being not properly of the nature and eſſence of juſtifying faith. The doctrine being thus opened, we come to the Uſes.

Uſe 1 To inform us touching the miſerable condition of divers men and women for the preſent, all ſuch as are not qualified with this faith; no juſtifying faith, no Chriſt; no Chriſt, no ſalvation; and if no ſalvation, what but damnation? Now divers men and women, may it not be concluded of them, that they are altogether deſtitute thisway?

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As firſt, all ſuch as are groſly ignorant; faith being a wiſe grace of Gods ſpirit, and preſuppoſing knowledg in ſome meaſure.

2. All prophane perſons, a juſtifying faith being a ſanctifying faith.

3. All ſuch whoſe hearts are not ſhivered and broken in ſome meaſure, in the ſight and ſenſe of their naturall miſerie; contrition and humiliation (evet in thoſe of years) being the oſher to this faith. And the miſery of ſuch is the greater, becauſe either they make no reckoning of this grace, or preſume they have it alreadie, when alas there is no ſuch matter; or think it is impoſſible to attaine unto, or if they ſhould go about it, that it would coſt them too much pains, or bring upon them too much damage, or trouble, by forgoing their ſinfull pleaſures, and profits, or expoſing them to dangers and perſecutions; or elſe think it is ſo eaſie a thing to get, as they may obtain it when they will, and ſo put off the ſeeking of it untill their death beds: well, we ſee all ſuch as are deſtitute of this grace to be for the preſent in a woſull condition: no meaſure of this grace, no benefit by Chriſt; and then woe and alas.

Uſe 2 For trial and examination, whether we be qualified with this grace or no, ſeeing it is of ſuch neceſſity as that without it we cannot

not partake of Chriſt and his Benefits. To this purpoſe, 2 *Cor.*13.5. *Examine your ſelves whether you be in the faith* (that is, whether a true faith be in you or no) *prove your own ſelves; know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?* Now if we ſay we have a Juſtifying faith,

Firſt, How came we by it? How was it wrought in us? Did it come by hearing of the word? *Rom.* 10. 17. *Faith cometh by hearing, and hearing by the word of God.* Hath the Law been thy School-maſter to bring thee to Chriſt? *Gal.*3.24. Hath the miniſtry of the Law effectually diſcovered thy ſins and miſerable condition unto thee, and ſo thy heart became contrite and broken? Before Chriſt came into thy heart, did *John the Baptiſt* come preparing his way? *Mark* 1.2. This is the ordinary way whereby the Lord brings his Elect to faith; before the Goſpel work it inſtrumentally, the Law prepares unto it.

2. Thou that ſayeſt thou haſt faith, how haſt thou held it? Hath it not been with doubtings and fears, as the father of the poſſeſſed child; *Mark* 9.24. *Lord, I believe, help thou mine unbelief.* It is true indeed, that doubting is not of the nature of faith, but juſt contrary unto it; yet there is no faith altogether without doubting, although i

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cannot be denyed but as faith growes, ſo doubting is expelled. Many will ſay, they never doubted, they thank God: but that ſuch perſons never had faith, I need not doubt to affirm.

2. Weigh we the effects and fruits of this Grace.

1. It will make a man or a woman earneſtly to deſire after the word: *Job* 23. 12. *I eſteemed the words of his mouth more then my neceſſary food*; And 1 *Pet.* 2. 2. *As new born babes deſire the ſincere milk of the word, that ye may grow thereby.* *Amos* 8. 12. the Believer is deſcribed to be ſuch an one as *runs to and fro to ſeek the word of the Lord*, when there is a ſcarcity of it. Such as in the ordinary courſe are indifferent whether they hear the word or no, have an indifferent faith; I mean none, no true faith: and there be abundance of ſuch perſons, like to the Faction in *Corinth*, that gloried they were neither followers of *Paul*, nor of *Apollo*, nor of *Cephas*, but of *Chriſt only*. They would ſeem ſo to depend upon Chriſt, that they cared for never a Preacher of them all, nor regarded to partake of their Miniſtry: And ſo many men and women at this day, that hope (they ſay) to be ſaved by Chriſt, and yet carenot in the leaſt for the Miniſtry of the word; but

but this hope of heirs, is but a vain hope.

2. A ſecond fruit of this faith, it is plentiful in Prayers and Supplications; ſo we read of *Paul* in the ſwadling bands of Converſion, *Acts* 9.11. *Behold he prayeth.* And *David*, Pſal.86.3. *I cry unto thee daily*: nay, *Pſal.*55.17. *Evening, and Morning, and at noon will I pray, and cry aloud*: And one ſpecial thing Believers pray for is an encreaſe of this grace, *Luke* 17. 5. *O Lord encreaſe our faith*: So the Apoſtles praied. And *Mark* 9. 24. the father of the poſſeſſed child cryed out, *Lord I believe, help thou mine unbelief.* There is a great difference betwixt the praying of ſuch as have this grace, and ſuch as have it not. Such as have not this grace, praying eſpecially for temporal things; and if for Spiritual things, in a lip, cold, careleſſe and carnal way: but the Believer eſpecially for Spiritual things, as before, and from the heart, earneſtly, as *Galat.*4 6. *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son nto your hearts, crying, Abba father*, Epheſ.6.18.

3. The third effect and fruit of this faith is, Sins Mortification in ſome meaſure. 1 *Joh.*5.4, 5. This grace *purifies the heart*, as *Acts* 15. 9, And this effect of faith is thus grounded.

1. Becauſe it applieth all that Chriſt did, and

and ſuffered, particularly to a man, and perſwadeth his ſoul, that out of his love to him, and care to keep him from periſhing everlaſtingly, he endured all that he did endure; as *Galat.*2.20. *Who loved me, and gave himſelf for me*: and hence the Believer cannot but love Chriſt again, and manifeſt the ſame by ſetting himſelf againſt that which he knowes Chriſt hates, to wit, ſin. 1 *John* 4.19. 2 *Cor.* 5.14,15.

2. The ſecond ground is, Becauſe this Grace *unites a man to Chriſt*, Joh.15.5. brings Chriſt into the ſoul; now if Chriſt be in the ſoul, ſin muſt needs be weakening and decaying: Many pretend faith, but where is the abatement of corruption? See *Malach.* 4.2. *But unto you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings*: This Sun did never ariſe and ſhine upon any heart but it brought an healing vertue with it.

The fourth effect of faith, A high eſteem of the godly, be they never ſo poor; and a mean eſteem of the wicked, be they never ſo rich: ſo the Pſalmiſt ſets forth the Believer, *Pſal.*15.4. *In whoſe eyes a vile perſon is contemned* (ſuppoſe they be never ſo rich and wealthy) *but he honoureth them that fear the Lord*, be they never ſo mean and poor. Now many

many in the ordinary courſe, who are they familiar with but the wicked? and whom do they oppoſe but the godly, and for Godlineſs ſake? Such are far from having any meaſure of this grace.

5. The fifth effect and fruit of this faith is, A fear to offend God in any thing. *Prov.* 28.14. *Happy is the man that feareth alway*; to wit, to offend God: the true Believer is this man. And *Pſal.*130.4. *There is forgiveneſs with thee* (ſaith the true Believer to God) *that thou mayeſt be feared.* The contrite and broken hearted ſinner doth no ſooner believe his ſins to be pardonable through the rich mercy of God in Chriſt, but he fears to offend God in the leaſt thing he knowes to be ſin; and therefore tell ſuch a party that unbelief is a ſin, and that he offends by doubting of Gods mercy in Chriſt; Oh how doth he bewail his unbelief, and earneſtly ſtrive after faith!

6. And laſtly, Although the true Believer may ſometimes doubt whether he hath faith or no, yet he would not part with that faith of his which he ſo queſtions upon any termes, for any thing; and upon deliberation he would not change Eſtates with any Natural man, no not with the beſt Civilliſt: neither would he be in the ſame eſtate he was ſometimes

times, for all the world. Thus much for the second Use, wherein we have examined the justifying Faith.

Use 2. To exhort every man and woman to labour for this Faith, seeing without it we cannot partake of Christ and his Benefits. Many Inducements and Provocations might be thought of this way. As

First, If we weigh the glory they give to God who do believe: *John* 3.33. *He that hath received his testimony, hath set to his Seal, that God is true.* *Rom.* 4. 20. The Apostle speaking of *Abraham*, saith, *He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God.*

2. If we weigh the dishonour and injury they do to God who do not believe: as 1 *Joh.* 5.10. *He that believeth not God, hath made him a liar, because he believeth not the Record that God gave of his Son: and this is the Record, that God hath given to us eternal life, and this life is in his Son.*

3 If we weigh that it is such a qualification as every man hath not: 2 *Thess.* 3.2. *All men have not faith*: Nay, such a qualification as but a few have, *Isai.* 53. 1. *Who hath believed our report?*

4 If we consider the cloud of examples this way, to wit, of Believers (although but a few

few comparatively) and what they obtained by faith, *Heb.*11.1. &c.

5 If we conſider, that without this grace we cannot pleaſe God in any thing we do; for ſo the Spirit of God acquaints us, *Heb.*11. 6. *Without faith it is impoſſible to pleaſe God.*

6 God commands us to believe 1 *John* 3.23 *This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* And Matth.11.28. *Come unto me all ye that labour and are heavy laden*; this coming is the motion of the will, to wit, believing.

7. If we weigh the inducement in the Doctrine, otherwiſe we cannot partake of Chriſt and his benefits; which if we do not, wo be unto us, *Joh.*3.36. *He that believeth on the Son hath everlaſting life, and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.*

Object. But may ſome man ſay, What need all this adoe? is it ſo hard a thing to believe in Chriſt? I thank God I never found it ſo.

Anſ. The Reaſon is, becauſe thy conſcience was never throughly awakened with a diſtinct ſight of thy ſins, and Gods Juſtice purſuing thee for the ſame, thou thinking thou doſt believe in Chriſt all this while, and alas

alas, thy faith being nothing else but presumption; but when thy conscience comes to be awakened and to roar in thy face, thou wilt find it the most difficult thing in all the world to look beyond the cloud of Justice, to believe in Gods mercy, and to rest on Christ for Justification and Salvation. Thus far touching the second Member of the fourth Principle.

Now we come to the third Member of the same.

Member III.

Apprehending and applying Christ with all his Merits unto himself.

THis is done by faith, and faith alone, as it is in the former Member. So then the Doctrine is this,

Doct. *It is faith, and faith alone that apprehends and applies Christ and all his merits unto a mans self.* See *Ephes.* 2. 8. *By grace ye are saved through faith:* as though the Apostle should say, it is of the free favour of God, giving Christ unto you, that you are saved; and the only Instrument that apprehends and applies Christ and all his merits unto salva-

tion is faith. And *Rom.* 5, 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ*: As though faith and faith only were the Instrument to lay hold on Christ and his merits. But take that place for all, *Rom.* 3. 28. *We conclude, that a man is justified by faith without the deeds of the Law*; faith being the only instrument that apprehends and applies Christ to Justification. So also *Joh.* 3. 36. *Rom.* 9. 33. *Acts* 16. 31.

Reason. The Ground or Reason is, Because there is no other eye nor hand for this purpose but this; not that this faith is alone, but ever accompanied with love and other Graces: as the eye in the head is not alone without other senses, yet it only seeth, and no other sense besides it. Love indeed claspeth Christ and cleaveth unto him, but it is for that which faith first discerneth to be in him. Christ being first the object of our Faith, and then the object of our Love; and to speak properly, faith is the eye and hand of the soul, and love only the hand of faith; for so the Apostle *Paul* speaks of these Graces, *Galat.* 5. 6. *In Christ Jesus Circumcision availeth nothing, nor uncircumcision, but faith which worketh by love.*

Now for the illustrating of this Doctrine, we propound these Questions. First, Whether

ther Faith or Love be the more excellent Grace? Secondly, Whether Justifying faith in the exercise of it, be not of a larger extent then aforesaid? do not as well embrace the whole word of God, as apprehend and apply Christ and his merits?

Quest. 1. Whether Faith or Love be the more excellent Grace?

Answ. In some respects the Grace of Love is more excellent then the Grace of Faith. First, It is more conspicuous and visible, Faith being secret and inward (but yet by Love discovering it selfe.) Secondly, It is more beneficial and commodious, Faith being the hand whereby a man receives for himself; but Love being the hand whereby a man reacheth out to others. Thirdly, It is of longer continuance: 1 *Corinth.* 13. 8. *Love never faileth:* And in this respect the Apostle prefers it to Faith and Hope, *ver.* 13. of the same Chapter, *Now abideth Faith, Hope, Love, these three, but the greatest of these is Love:* The exercise of Faith and Hope ceasing, when Love shall be in the greatest exercise.

Now in other respects faith doth excel Love: As first, It justifies a man before God, and love doth not Love; I mean, is the instrument that way, but so is not Love. 2. Faith (if

we ſpeak in regard of exerciſe) is the Cauſe, and Love is the Effect; now the Cauſe is more excellent then the Effect. 3. What do we reach forth by Love which we have not received by Faith?

Queſt. 2. Now we come to the ſecond Queſtion, Whether Juſtifying Faith do not as well believe the whole Word of God, as apprehend and apply Chriſt and his Merits? Whether the Office of it be only reſtrained to Juſtifying?

Anſw. Although Chriſt and his Merits be the principal Object of this Faith; why, yet the ſame faith which receiveth Chriſt, and reſteth on him, and ſo juſtifies, believes all the other promiſes made of God in Chriſt unto Believers, whether they concern this life or the life to come; nay, believes the whole Word of God, *Acts* 24. 14. as the precepts, threatnings, &c. This Faith not only yeilding a bare aſſent unto whatſoever is delivered in the Scriptures (as concerning the truth of it) but likewiſe moving and ſtirring the affections according to the nature of the matter believed, whether Promiſes, Precepts, or threatnings. Now we come to the Uſes.

Uſe 1. To inform us how excellently they are furniſhed unto whom the Lord hath vouch-

ſafed

saved this qualification, it being the instrument, and the only instrument that apprehends and applies Christ and his Merits. Now we are to know, that as there be very many who think they have this Grace of Faith, and yet have it not; why so there be some who have it, and yet fear they have it not. The latter of these we desire to encounter with, by answering some of their Objections.

Obj. 1. We shall have some Christians to say, That it is true indeed they make a profession of the Faith in a special manner, and they dearly love Gods Word, Gods Ministers, and Gods People; and earnestly desirous they are in every thing to please God; but they do not know when, or by whom they were converted, and therefore they question whether they have the grace of true faith, or no.

Ans. Although some of Gods people know and can remember the time and instrument this way, why yet this is not required of all Gods people. The Lord converting some even by one Sermon, others by degrees, and in a longer time, as he best pleases. May it not suffice to find this Faith by the effects of it, but we must trouble our selves about unnecessary circumstances? See what the man that was born blind saith in the like case. *Joh.* 9. 25.

Object. 2. But may some men say, My faith

is so little, if any, that I know not what to say; I have many fears and doubtings.

Ans. It is true, that a great and strong faith is earnestly to be laboured for in the use of all good means.

1. Because the stronger a mans faith is, the more firme and close his union is with Christ.

2. The clearer apprehension he hath of the pardon of his sins.

3. The more boldly he goes to the Throne of Grace.

4. The more patiently he endures afflictions.

5. The more conscionably he walks in his particular Calling.

6. The more manfully he fights with all his Spiritual enemies; upon these grounds such as have but a weak and little faith must earnestly labour to have it stronger, and greater; but yet in the mean time these parties must not be too much discouraged. First, Because there may be many feares and doubtings where there is true faith. *Matth.* 8. 26. and 14. 31. Secondly, It is not the excellency and great measure of faith that justifies us, but the Object of faith, to wit, Christ and his Merits. Thirdly, A weak faith, (if a true faith) doth apprehend this object effectually,

and savingly, as a little hand may hold a jewel of inestimable worth, and a palsie hand a gift of great price: He that did look upon the brasen serpent in the wilderness but with one eye; nay but with half an eye, was as well and fully cured of the deadly sting of the fiery serpent as those which beheld it with both eyes.

4. The strongest faith in this world is imperfect: *Abraham* himselfe, the father of the faithful, had his doubtings, as when he took *Hagar* and requested *Sarah* to say *she was his Sister.*

Object 3 I have but a little sense and feeling, but a little assurance of Gods favour, and of the pardon of my sins, and therefore I suspect the truth of my faith.

Answ. It is true indeed, that this feeling and assurance is earnestly to be endeavored after by every godly person. First, Because it is a glimpse of heaven, a kind of heaven upon earth. Secondly, Because it makes a man nimble and chearfull in all manner of obedience active and passive; as *Nehem.* 8.10. *The joy of the Lord is your strength.* and Heb. 10.34. *Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and enduring substance.* But yet we are to know, that this feeling assurance is rather an effect of justifying

faith, then justifying faith it self; and that justifying faith may be, and is in many in whom this assurance is not, as is plain by divers examples. *Psal.* 22.1. *My God, my God, why hast thou forsaken me?* Here was faith in *David*, *my God, my God*; but where was his feeling, when he saith, *why hast thou forsaken me?* and so *Heman* the *Ezrahite*, *Psal.* 88. 14. *Lord, why castest thou off my soul? why hidest thou thy face from me?* Here was but a little feeling, a little assurance; and yet faith to be found in this party, as is plain in the first verse of the same Psalm, *O Lord God of my salvation, I have cried day and night before thee.* And so *Job.* 13.24. *Wherefore hidest thou thy face, and holdest me for thine enemy?* and 16.9. *He teareth me in his wrath, who hateth me; he gnasheth upon me with his teeth, mine enemy sharpneth his eyes upon me*: What feeling was here, but of Gods anger? yet take notice of the faith that was in this man, chap. 13. ver. 15. *Though he slay me, yet will I trust in him.* The truth of it is, there is a double certainty, the certainty of adherence, and the certainty of evidence: the certainty of adherence is the certainty of faith, the certainty of evidence is the certainty of assurance. Now there may be the former certainty, adhering and cleaving to Christ by faith, where there is

not

not the latter, the certainty of evidence and assurance.

Answ. 2. Thou that art ready to conclude, thou hast no faith, because thou hast so little feeling of Gods favour; do but for thy faith, examine it by other effects of it, as love to Gods Word, Gods Ministers, Gods People, thy earnest desire to please God in all things, and thou maiest find it; which if thou dost, thou mayest perceive Gods speciall love to thee in so excellent a qualification.

Object. 4. But I have waited long in the use of holy means, and yet have not attained to the blessing aforesaid; and therefore I question whether I have a kindly faith or no.

Answ. First, We must not appoint God the time when to bestow his blessings upon us, but must stil wait his time in the use of means, sutable to the blessings propounded.

Secondly, we do ill to conclude upon this ground, that we have no faith; we should rather conclude hence, that the Lord for the present sees not this blessing good for us; I tell you, every one of Gods people at every time cannot weild the sense of his favour, and the feeling of his love, but through corruption are apt to grow proud, or careless in the use of the means.

Thirdly, The longer we have waited, and do

do wait, the more plentful wil the consolation be when it comes.

Fourthly, It may be the Lord makes us to wait for it, to kindle our affections unto it, and that we might the more prize it when we have it.

Fifthly, It may be to correct our conceit that was in us before our regeneration, in the daies of peace and securitie, before our consciences were awakened, we thinking it an easie thing to obtain the assurance of Gods favour and sins remission; for so many a natural man thinks.

Sixthly, Did not the Lord wait long upon us for our contrition and humiliation? and will we murmur at him if we wait long upon him in the use of means for comfort and consolation.

Object. 5. But I cannot find my self to come on in grace, in holy desires and affections, but corruption to be more and more stirring in me; and therefore I fear whether I have a true faith or no?

Answ. First, it may be thou dost not enjoy the means in a lively and constant way, and it may be this thine own fault, thou being too willing to live under an unprofitable ministry.

Secondly, it may be, thou dost not judge a-

aright of thy own case: There be times, when the true Christian is not a competent judg of his own spiritual estate as when the humor of melancholly is big and boisterous in him, or when his brain is crazie through some long or violent sickness, or he is much overgone with trouble of conscience.

Thirdly, Is it not the daily grief of thy soul that thou comest on no more in grace, and that corruption is so lively in thee? why then surely thou groweſt in the root, although not in the blossome.

Fourthly, To be sensible of corruption, is a signe of a living soul, which cannot be without a true faith.

Fifthly, The more thou seest corruption, the lesse it is; because in seeing it, thou hatest it: it matters not so much what is in us, as what good; not what corruptions, as how we stand affected to them.

Object. 6. But I observe others to outstrip me, who began profession long after I begun; and therefore I suspect the truth of my faith,

Answ. First, take heed of envying the growth of others, nay much rejoyce in it, for the more grace any member attains unto (thou rejoycing in it) the better it is for thee.

Secondly, If thou meanest by growth, gifts,

gifts, as memory to carry away a Sermon, ability to confer of the Points of Religion, and to pray in a Methodical and enlarged way: Thou art to know that natural parts and powers, and so education, doth much in all external exercises of Religion.

3 To have a humble opinion of our selves, and a high opinion of other Christians is good, but yet we must take heed of wronging the work of Gods grace in our selves; so highly thinking of others Graces, as to conclude our selves to have none.

4. If thou observe others indeed to outstrip thee (beginning profession after thee) take notice of them to be more diligent in the use of the Means; thou that shouldst have been an example to them, do not thou disdain (they having got before thee) now willingly to imitate them.

Object.7. I cannot pray at all sometimes, and this makes me fear I have no faith.

Anſ. Thy case is such sometimes, thou meanest, as that thou canst not pray in an orderly and Methodical manner. But

1. Is not this a trouble and grief unto thee? Why then for all this thou mayest have a true faith.

2. Is there not at such times an earnest desire in thee to pray, and this manifested by

by ſighs and groans? Thou art to know this is a good ſign of the Spirit of Adoption; and further, that the Lord can pick ſenſe out of a confuſed prayer. And for thy comfort, weigh the places following, *Rom.* 8. 26, 27. *We know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the hearts knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the Saints according to the will of God.* And Pſal. 102. 19, 20. *He hath looked down from the height of his Sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the Priſoner;* And Pſal. 10. 17. *Lord, thou haſt heard the deſire of the humble.* And ſo Pſal. 145. 19. *He will fulfil the deſire of them that fear him.* Nay, Pſal. 77. 4. *I am ſo troubled that I cannot ſpeak;* and yet breathing out prayer as well he could: ſee *ver.* 1. of the ſame Pſalm, *I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me.* And ſo *Hezekiah*, Iſai. 38. 14. *Like a crane or a ſwallow, ſo did I chatter;* but this chattering of his had a gracious effect, as we may ſee in the verſes following.

Object. 8. But I am ſo troubled ſometimes with hideous and blaſphemous thoughts as I much

I much ſuſpect my faith; as that there is no God; that the Scriptures are falſe; that all Religious courſes are in vaine, &c.

Anſ. Thou mayeſt not hence conclude thou haſt no faith. For

1. Suppoſe thou haſt faith, why yet thou haſt an unregenerate part from whence theſe thoughts may come.

2 It may be they come only from Satan, and then further then thou conſenteſt, they are thy affliction, but not thy ſin,

3 Was not our Saviour himſelf moleſted in this kind by Satan? *Matth.* 4. 1. &c.

4 Doſt not thou in grief of ſoul cry to God for pardon of theſe thoughts, and help againſt them?

5 I ſhould rather take this to be an Argument of thy faith, Satan ſeldom moleſting his friends (I mean, natural men and women) this way.

Object. 9. But I have ſo many outward croſſes and afflictions upon me, and I am ſo impatient under them, as I fear I have no faith.

Anſ. For the former part of the Objection, it is ſcarce worth anſwering, afflictions and croſſes being the common lot of Believers in this vaile of tears, as *Pſal.* 34. 19 *Many are the afflictions of the Righteous*: And

And *Heb.* 12. 8. *If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.* Now for the latter part of the objection, *impatience under crosses*, that is much to be lamented and bewailed; yet thou must not hence conclude, that thou hast no faith; because we read of divers Believers in holy writ, who, through humane frailty, were impatient in time of great affliction, as *Job*, *David*, *Jeremiah*. These objections we thought fit to answer, for the supporting of the poor Christian, whose faith is so much assaulted and opposed, it being the Divels great project, as to keep men and women from faith, so when they have it, to keep them from the comfort of it.

Use 2. To exhort every man and woman.

1. Such as have not this grace, to labour for it; it being the Instrument, and the onely Instrument that apprehends and applies Christ and all his Merits; nay, that Instrument, without which we cannot make use of any promise made unto the Elect; and get this grace, and get every grace. It is true, Gods Spirit must work this grace in us, if it be wrought; yet we must use the means: But of that in the next Principle, where we have the means of faith laid down.

2. To

2. To exhort all such as have even the least measure of this grace, to make use of it: Is it the Instrument whereby we apprehend and apply Christ, and all his Merits unto our own souls? Oh let us make use of it this way, often in the use of holy means be applying him, and bringing him near unto our souls; resting upon him for pardon and justification, and not onely hold forth our faith to the promise of pardon, and forgiveness in and through Christ, but extend it unto all the precious promises made of God in Christ Jesus unto Believers, as we may have occasion; whether they concern this life, or the life to come, be they general, or particular; absolute, or conditional; express, or implicite. This should be the wisdome of the Believer, as to acquaint himself with the whole word of God, and to be affected with it alwayes, as it applyes it self unto him, (for this faith doth not onely extend it self to the promises, but to the whole word of God, as the Precepts, Threatnings, *&c.*) so especially to acquaint himself with the precious promises dispersed here and there in the Sacred Scriptures. Then 2. To have them in memory by frequent meditation. 3. Often to urge them upon God in Prayer. And 4. Ever to rest upon them as he hath occasion. This is to live by our faith,

faith, and this is that which is ever injoyned us in holy writ, to wit, the act and exerciſe of our faith; the habit of faith being the Covenant on Gods part, and the act and exerciſe of faith, the Covenant on our part; not but that men and women muſt uſe all holy means for the habit, and not that the habit can act without the effectual concurrence of Gods Spirit, exciting, and co-working. Now touching this life of faith, we will not think much (for your better proceeding therein) to give inſtance in ſome particular caſes:

1. As firſt, Art thou at any time oppreſſed with the weight and burden of thy ſins? call to mind the promiſes of pardon, and forgiveneſs made unto ſuch a ſoul; as *Iſaiah* 1. 18. *Come now, and let us reaſon together, ſaith the Lord; though your ſins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool.* And the 55 of the ſame Propheſie, verſe 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* And ſo *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* In the caſe aforeſaid; ſuch promiſes as theſe muſt be reviewed, meditated on, urged upon

on God in Prayer, and then reſted on.

2. The ſecond inſtance. Doſt thou at any time find corruption ſtrong and grace weak in thee? call to mind the promiſes of Sanctification, or of help theſe wayes; as *Matth.* 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins* (that is, not onely from the guilt, but likewiſe from the power of ſin;) And *Rom.* 6. 14. *Sin ſhall not have dominion over you.* And ſo *Jer.* 31. 33. *This ſhall be the Covenant that I will make with the houſe of Iſrael: After thoſe dayes, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts.* And *Iſaiah* 44. 2. *I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy Seed, and my bleſſing upon thy Offſpring.* And ſo *Ezek.* 36. 27. *I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements and do them.* Theſe, and ſuch like Promiſes thou muſt review, meditate on, urge upon God in Prayer, and reſt on them.

3. The third inſtance. Doſt thou doubt thy perſeverance, and holding out to the end? ſee *John* 4 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt;* (that is, ſhall never after be altogether deſtitute of grace) *but the water that I ſhall give him*

him, ſhall be in him a Well of water ſpringing up into everlaſting life. And the fifth Chapter of the ſame Goſpel, verſe 24. *Verily, verily, I ſay unto you, He that believeth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.* And ſo the tenth Chapter, verſes 27, 28, 29. *My ſheep hear my voyce, and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand: My Father which gave them me is greater then all, and no man is able to pluck them out of my Fathers hand.* Theſe Promiſes, and ſuch like, in the caſe aforeſaid, muſt be called to mind, meditated on, urged upon God in Prayer, & ſo reſted on.

4. The fourth inſtance. Doſt thou at any time fear the ſupply of Temporal things? ſee *Pſal.* 34.10. *The yong Lions do luck and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing.* And *Pſ.* 84.11. *He will give grace, and glory, and no good thing wil he withhold from them that walk uprightly.* And ſo *Mat.* .6. 33. *Seek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* And *Heb.* 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I*

will never leave thee nor forſake thee. Theſe Promiſes, and the like, in the caſe aforeſaid, muſt be thought of, urged upon God in Prayer, and reſted on.

The laſt inſtance I lay forth at this time. The times being evil, Doſt thou fear greater afflictions to befal thee, then thou ſhalt be enabled patiently to bear? ſee *Pſal.* 91. 10. *There ſhall no evil befal thee.* And *Rom.* 8. 28. *We know that all things* (even afflictions themſelves) *work together for good, unto them that love God.* Theſe places promiſe that no affliction hurtful ſhall befal thee; nay, that no affliction ſhall befal thee, but for thy good: And ſee further, *Pſalm* 34. 19. *Many are the afflictions of the righteous, but the Lord deliverth them out of them all.* This place, and ſuch places as this, promiſe unto thee a good iſſue unto thy afflictions; nay, to anſwer thy fear. See *Iſaiah* 43. 2. *When thou paſſeſt through the waters, I will be with thee*; to wit, ſupporting, and ſuſtaining thee. And 1 *Corinthians*, 10. 13. *God is faithful, who will not ſuffer you to be tempted above that you are able.* Theſe Promiſes, and ſuch like, in the caſe aforeſaid, muſt be reviewed, meditated on, urged upon God in Prayer, and then reſted on. And ſo in all other caſes, as thou mayeſt have occaſion, thou ſhalt find promiſes in holy Writ

to

to fit thee; acquaint thy ſelf with them, meditate on them, urge them upon God in Prayer, reſt on them, ſerve Gods Providence in the uſe of all lawful means ſutable, and often conſider of Gods Attributes, the props of faith; as his Wiſdome, Power, Mercy, and Truth; and this is to make uſe of faith, to live by our faith. And ſo farre touching the third Member of the fourth Principle. Now we come to the fourth Member thereof.

Member IV.

Is juſtified before God.

IN which Member, and the Member following, the Catechiſme acquaints us with two ſpecial benefits, that the true Believer receives by Chriſt; to wit, Juſtification, and Sanctification. Now as touching this Member, we commend unto you this point of Doctrine:

Doct. *Every man that apprehends and applyes Chriſt and his Merits unto himſelf, by a kindly faith, is juſtified before God*; Rom. 8. 1. *There is no condemnation to them that are in Chriſt Jeſus*: That is to ſay, Every one laying hold on Chriſt by a true faith, is a juſtified perſon. And *Rom.* 5. 1. *Being juſtified by faith*; that is, by faith apprehending, and applying Chriſt and his Merits; for ſo onely

faith juſtifies. And the ſame Chap. verſe 18. *As by the offence of one,* (to wit *Adam*) *judgement came upon all men to condemnation, even ſo by the righteouſneſs of one,* (to wit Chriſt) *the free gift came upon all men* (that is to ſay, all true Believers) *unto juſtification.* Compare this with *Rom.* 3. 22, 30. And ſo *Acts* 13.38, 39. *Be it known unto you, men and brethren, that through this man* (to wit Chriſt) *is preached unto you the forgiveneſs of ſins; and by him, all that believe are juſtified.* Now we come to the grounds or Reaſons of the Doctrine.

Reaſ. 1. Whatſoever the true Believer ſhould be, ſhould do, ſhould ſuffer, Chriſt was, did, and ſuffered for the true Believer; as *Rom.* 10.4. *Chriſt is the end of the Law for righteouſneſs, to every one that believeth:* that is, Let the Law come upon the true Believer which way it will, he may anſwer it in the compleat obedience of Chriſt.

Reaſ. 2. The obedience of Chriſt, which is the material cauſe of juſtification, was the obedience of ſuch a perſon, as was not onely man, but God; and therefore ſufficient, and more then ſufficient for the juſtifying of all true Believers, *Acts* 20. 28.

Reaſ. 3. This is the end of Chriſts obedience, in Gods eternal Councel and appointment; to wit, the juſtifying of true Believers, that

that all true Believers might be juſtified by it; as *Romans* 3. 25. *Whom God hath ſent forth* (or fore-ordained) *to be a propitiation through faith in his blood.*

Reaſ. 4. So many as are true Believers, have that inſtrument or hand, which apprehends and applyes Chriſt, and the Merit of his obedience unto themſelves for juſtification; for ſo faith onely juſtifies, not as a quality or act, but as an inſtrument or hand, receiving Chriſt and his Merits.

But that we may the better ſee into a Doctrine of ſo great conſequence, we intend to anſwer the queſtions following. 1. Wherein this juſtification conſiſts. 2. What it is, being defined. 3. The difference betwixt it and ſanctification.

Queſt. 1. Wherein this juſtification conſiſts?

Anſw. It conſiſts, 1. in remiſſion of ſins. 2. In imputation of Righteouſneſs; as we may ſee, *Daniel* 9. 24. (this benefit being ſpoken of) there is mention made, as of *reconciliation for iniquity*, ſo of *an everlaſting Righteouſneſs.* And *Zachariah* 3. 4. *Behold*, (ſaith the Lord to *Joſhua*) *I have cauſed thine iniquity to paſs from thee, and I will cloath thee with change of raiment.* And ſo 2 *Corinthians* 5. 21. *He hath made him to be ſin for us,*

Who knew no ſin, that We might be the Righteouſneſs of God in him. And however the Scriptures do ſometimes ſeem to place juſtification in remiſſion of ſinnes, (*Rev.* 19. 8.) why yet the other part, to wit, imputation of Righteouſneſs, is alwayes implyed, and to be underſtood.

Queſt. 2 What juſtification is, and how to be defined?

Anſw. It is that gracious ſentence of God, whereby (for Chriſts Merits) he abſolveth the true Believer from all his ſinnes, and the puniſhment due for them; and whereby he accounteth him Righteous unto life eternal.

A little to open the definition: Firſt, we ſay, that juſtification is a [*ſentencing*,] or *pronouncing of ſentence*; and ſo the word uſually ſignifies in Scripture; it is a judicial term, taken from the Bench of the Judge, and ſignifies (by way of ſentence) to pronounce a perſon Arraigned to be clear, innocent, and Righteous; as *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth.* 2. We call it [*that gracious ſentence of God*] becauſe it was of Gods free favour to find out a remedy for poor ſinners, to give Chriſt the material and Meritorious Cauſe of juſtification, to give faith whereby

to

to apprehend and apply Chriſt and his Merits, *Rom.* 3 24. *Being juſtified freely by his grace.*

We go on in the definition, [*Whereby for Chriſts Merits* :] that is to ſay, for the Merit of his obedience, Paſſive, and Active; the Lord doth not ſo ſhew mercy, as to wrong his Juſtice, and therefore it is ſaid, *Iſaiah* 53. 6 *The Lord hath laid on him the iniquity of us all.* [*He abſolveth the true Believer from all his ſinnes* :] That is to ſay, not onely paſt, but to come in a manner, to wit, vertually; ſins paſt being pardoned in themſelves, ſins to come, in the Subject, or Party ſinning; as *John* 5. 24. *Verily, verily I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.* It followeth, [*And the puniſhment due for them* :] The Cauſe being taken away, the Effect muſt needs be removed; as *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus* : to wit, neither Eternal, nor Temporal.

Now we come to the ſecond part of juſtification, [*And whereby he accounteth him righteous* :] That is, for the Righteouſneſs of Chriſt imputed unto him; according unto that ſtyle given Chriſt, *Jer.* 23. 6. *The Lord our Righteouſneſs.* [*Unto life eternal* :] This being

being annexed (to wit, life eternal) unto the righteouſneſs aforeſaid. Hence it is called, *Rom.* 5.18. *The juſtification of life.* Thus far touching the definition of juſtification. Now we come to the third queſtion.

Queſt. 3. What's the difference betwixt juſtification and ſanctification?

Anſw. Although it be true, that juſtification and ſanctification be alwayes inſeparable, the perſon juſtified being ever ſanctified; why yet there be theſe differences following betwixt them:

1. The righteouſneſs of ſanctification, is a righteouſneſs *inherent in our ſelves*; I mean, a work wrought within us by the Spirit of God; as *Ezek.* 36.27. *I will put my Spirit within you.* But the righteouſneſs of juſtification, is a righteouſneſs *without us*, inherent in Chriſt, imputed to us; as *Rom.* 5.19. *As by one mans diſobedience*, (to wit *Adams*) *many were made ſinners*; *ſo by the obedience of one*, (to wit Chriſt) *ſhall many be made righteous.* It is true indeed, this righteouſneſs of juſtification is received by faith inherent in us.

2. The righteouſneſs of ſanctification is not wrought in the *ſame meaſure and degree* in all true Believers. A man may have grace, and true grace, and yet come far ſhort of others in grace; as is evident, *Mat.* 13.23. *He that*

that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred, ſome ſixty, ſome thirty. And although this difference, yet all good ground; and this we may ſee in *Hanani*, who is deſcribed *Neh.* 7. 2. to *fear God above many*; to wit, that he did truly fear God. And ſo in *Job*, Chap. 1. verſe 8. *And the Lord ſaid unto Satan, haſt thou conſidered my ſervant Job, that there is none like him in the earth?* But the righteouſneſs of juſtification is equally vouchſafed unto every true Believer, without any difference at all; every true Believer is as fully diſcharged from all his ſins, as any other, is as perfectly righteous in the ſight of God, as any other; ſee *Rom.* 3. 22. *Even the righteouſneſs of God,* (that is to ſay, the righteouſneſs of juſtification) *which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference.* So then, all true Believers are not equally ſanctified, but equally juſtified.

3. Another difference. The righteouſneſs of ſanctification is wrought in us *not all at once*, but by degrees; hence it is compared *Prov.* 4. 18. to *the light that ſhineth more and more, unto the perfect day.* And *Epheſ.* 4. 16. to the body of a man, which growes in ſtature and ſtrength, til it come to the full perfection.

But

But the righteouſneſs of juſtification *is done all at once*; it never groweth and increaſeth at all, but is as much at our firſt ingrafting into Chriſt, our firſt ingrafting into Chriſt by faith, as it is ever after; as *Romans* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus*: That is to ſay, to true Believers after they do believe. And *Rom.* 5. 1. *Being juſtified by faith*; (not a little, or in part juſtified, but juſtified:) this faith indeed whereby we do apprehend it, our ſenſe and aſſurance of it likewiſe, is not perfected at once, but groweth and increaſeth.

4. Another difference. The righteouſneſs of ſanctification, is never perfected in this life, *Prov.* 20. 9. *Who can ſay, I have made my heart clean, I am pure from my ſin?* But the righteouſneſs of juſtification is abſolutely perfect in this life, *Canticles* 4. 7. *Thou art all fair, my Love*, (ſaith Chriſt to the Church in regard of her juſtification) *there is no ſpot in thee.* Though in reſpect of our ſanctification, we be not throughly cleanſed from all our ſinnes; yet in reſpect of our juſtification we are; according unto that, 1 *John* 1. 7. *The blood of Jeſus Chriſt, his Son, cleanſeth us from all ſinne*: the Lord accounting of the true Believer, as though there were no ſinne in him, and as though he were per-

perfectly righteous. And hence it is, that Gods people do (and may do) more bear themſelves, and reſt upon their juſtification, then upon their ſanctification. Thus we ſee the difference, or differences betwixt juſtification and ſanctification; and ſo we have reſolved the third queſtion.

But before we come to the Application, we are to anſwer ſome objections.

Object. 1. If this be a truth undeniable, that all true Believers are juſtified perſons (for that is the effect of the Doctrine,) How comes it to paſs then, that they daily pray for remiſſion of ſinnes? What need have they to do do ſo, remiſſion of ſinnes being the chief part of juſtification?

Anſw. 1 Firſt in general, That they have need to do ſo, is plain, becauſe our Saviour commands them this, *Matth.* 6. 11, 12. *Give us this day our daily bread, and forgive us our debts*, (that is to ſay, our ſinnes:) As our Saviour would have all true Believers daily to put up and renew the Petition for Temporal things, why ſo likewiſe the Petition for ſinnes remiſſion: Now, were not this needful for them, our Saviour would not have injoyned them it.

2. More particularly, divers Reaſons may be given why it is neceſſary for

for true Believers, daily to put up this ſuit. 1. Hereby a ſenſe of ſinnes deſert, and of their own unworthineſſe is nouriſhed in them, which is very behoofeful, even for the beſt, ſo long as they are in this vale of tears. 2. They ſinne daily, and therefore muſt put up this requeſt daily; ſinne being not every way actually pardoned, until it be repented of, and pardon of it intreated. 3. A man may be a juſtified perſon, and yet have little aſſurance of Gods favour and ſinnes remiſſion; this is the way to gain aſſurance, more and more aſſurance. 4. Suppoſe a man have great aſſurance of Gods favour, and ſinnes remiſſion, why yet it is his duty to beg the continuance of Gods favour, and that the pardon of his ſinnes may be aſſured him with repentance: We read of many of the Saints in holy Writ, that prayed for that of which they were before aſſured; and thus our Saviour himſelf, although he was aſſured that none of his ſheep ſhould periſh, as in *John*, Chapter 10. verſe 28. *I give unto them Eternal life, and they ſhall never periſh*: yet ſee how he prayeth for them, in the 17th Chapter verſe 11. *Now I am no more in the world, but theſe are in the world, and I come to thee. Holy Fa-*

Father, keep through thine owne Name thoſe whom thou haſt given me. Thus the firſt objection is anſwered.

Object. 2. But if all true Believers be juſtified perſons, and juſtification doth not onely abſolve from all ſinne, but likewiſe from all puniſhment: How comes it to paſſe then, that the Lord doth inflict ſo many puniſhments upon Believers?

Anſw. Although all the miſeries and afflictions of this life, be in their own nature puniſhments for ſinne, becauſe they are all fruits of ſinne, ſinne firſt bringing them into the world; why yet are they not puniſhments to all men, as is evident by the two Reaſons following:

1. God inflicteth no puniſhment upon any man, but for ſinne; but there be many great judgements and afflictions, that the Lord layes upon Believers, wherein he hath no reſpect at all to their ſinnes, as to the cauſe of theſe judgements; he not intending therein as a Judge in a vindicative manner to correct them for any ſin; and the truth of this we may ſee in ſome examples: *Job* (we know) was a man, that ſometimes had many miſeries and calamities upon him, inſomuch that his friends cenſured him guilty of ſome great ſin

sin or sins as the cause of these judgements: But the Lord reproves them for this their censure, as men not rightly understanding his servant *Job*, neither the manner of his proceeding with his servants, as we may see Job 42. 7. *The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.* And what doth the Lord say unto Satan, *Job* 2. 3. *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and eschewth evil, and still he holdeth fast his integrity, although thou movedst me against him to swallow him up without cause?*

Why, may you say, Had not *Job* sin enough in him to deserve as much as he endured? Yes no question. Why then doth the Lord say, that Satan moved him to swallow up *Job* without cause? Surely his meaning is, that there was nothing in *Job* that was the cause whereby God was moved thus to afflict him; he did not therein punish his sin, there were other causes of it, to wit, that by this tryal of his he might make him a pattern and example of faith and patience unto the Church for ever. And we know what our Saviour saith

saith to *Peter*, John 21. 18 *Verily, verily, I say unto thee, when thou wast young thou girdest thy self, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not.* Shall we suppose now that our Saviours meaning was thus, *Peter*, when thou comest to be old, will the Lord correct thee for thy sins? No, the the Text cleares this in the next verse; *This spake he signifying by what death Peter should glorifie God*: And this is that which our Saviour tells his Disciples touching the man born blind, *John* 9.3. *Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him*; as though he should say, neither this mans sins nor his parents were the cause why the Lord smote him with blindness; but this is the cause, to wit, *That the works of God might be made manifest in him.* This is the first Reason to prove that Judgments and afflictions are not punishments to all men, the Lord sometimes inflicting them upon Believers, without any respect at all to their sins as the cause of them.

The second Reason is, The Judgments the Lord inflicteth upon Believers for their sins are not properly to be accounted and called pu-

nishments, but fatherly chastisements and corrections only. For all punishments (to speak properly,) that God inflicteth upon any for sin, are causes and fruits of his wrath, wherein he seeketh not the good of the party punished, but the glorifying of his own Justice upon him, and the satisfying of his most righteous Law.

1. But first, All the afflictions of Believers are unto them Blessings and not curses, *Psal.* 94.12. *Blessed is the man* (that is to say, being a Believer,) *whom thou chastisest, O Lord*; and *James* 1.12. *Blessed is the man* (the Believer) *that endureth temptation*, that is, affliction.

2. They are fruits of Gods special love to them, and not of his wrath: *Hebr.* 12.6. *Whom the Lord loveth he chasteneth*: and *Rev.* 3.19. *As many as I love, I rebuke and chasten.*

3. He seeketh their good in and by these afflictions, *Rom.* 8.28. *All things work together for good* (even afflictions themselves) *unto them that love God*: And 1 *Cor.* 11.32. *But when we are judged* (that is afflicted) *we are chastned of the Lord, that we should not be condemned with the world.* This *David* professeth, *Psal.* 119.71. *It is good for me that I have been afflicted.* This is the second Reason

son to prove that judgments and afflictions are not punishments to all men; when inflicted upon Believers for their sins, they are fatherly chastisements and corrections only.

*Object.*3. You say, that Justification consists in remission of sins, and imputation of righteousness; but how can it be that one man should be justified by the righteousness of another, by that righteousness which is inherent in another?

*Answ.*1. The righteousness of Christ was the righteousness of such a person as was not only man, but God, *Jer.*23.6. and so of infinite merit.

2. Christ became the Believers Surety to obey and suffer in his stead (*Heb.*7.32.) and so his righteousness is the Believers by imputation, as the Believers sins Christs, as 2 *Cor.*5. 21. *He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

3 Why may not Christs righteousness be imputed to all true Believers, as well as *Adams* first sin imputed to his whole posterity? which the Apostle plainly tells us *Rom.* 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

4 This was the end of Christs righteous-

neſſe in Gods eternal decree and appointment, to wit, that it might be the righteouſneſſe of all true Believers; as 1 *Corinth.* 1.30 *Who of God is made unto us righteouſneſſe*; agreeing with that *Joh.* 6.27. *Him hath God the Father ſealed*; that is, ſet apart in his eternal decree; as otherwayes, why ſo to be the Believers Righteouſneſſe. Now we come to the Uſes.

Uſe 1. To inform us touching the preſent Church of *Rome*, that ſhe may well be called the Synagogue of *Satan*; and as in regard of other Errors ſhe holds, which raze the foundation, why ſo in reſpect of the Errors ſhe maintaines touching this Doctrine of Juſtification.

As firſt, Although Chriſt hath freed the Believer from eternal puniſhment, why yet not from temporal, but he himſelf muſt ſatisfie Gods Juſtice for his ſins by his temporal puniſhment: A Doctrine, as contrary to our definition of Juſtification, why ſo to many places of Scripture, *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus*; that is, no kind of condemnation, eternal or temporal: And *Gal.* 3. 13. *Chriſt hath redeemed us* (to wit, all true Believers) *from the curſe of the Law*; but temporal puniſhments due for ſin are part of the Curſe,

as

as is plain *Deut.* 28-16,17. *Curſed ſhalt thou be in the City, curſed ſhalt thou be in the field, curſed ſhall be thy basket and thy ſtore.*

2. The Synagogue of *Rome* denies Juſtification by the imputation of Chriſts Righteouſneſs; this kind of Righteouſneſs they mock at, notwithſtanding the Scriptures ſo clear and evident this way; as *Rom.* 4.6. *Even as David deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſſe without works*: What more plain from any Text, then an imputative righteouſneſs from this? And ſo that place *Rom.*5.19. *As by one mans diſobedience many were made ſinners*, (to wit, by imputation) *ſo by the obedience of one ſhall many be made righteous*; that is to ſay, all true Believers. But how? Even by imputation. And 1 *Cor.*1.30. *Who of God is made unto us Righteouſneſs, Sanctification*; where the Apoſtle expreſly diſtinguiſheth betwixt imputed Righteouſneſſe and inherent. And 2 *Cor.*5.21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him.* Where obſerve firſt, That he ſaith, *We are made the righteouſneſs of God*; that is, Righteous, by ſuch a Righteouſneſſe as God requireth, and as will abide the trial at his judgment Seat. 2. That he ſaith not only in the

Concrete, that we are made *Righteous*; but in the *Abstract*, *Righteousness*; that is, perfectly and fully Righteous. 3. That we are made so *in him*, to wit, in Christ, not in our selves inherently.

3. The Synagogue of *Rome* affirmeth Justification by inherent Righteousness, that is to say, by works; a Doctrine contrary to the whole current of the Scriptures; do but see *Gal.*2.16. *Knowing that a man is not justified by the works of the Law*; that is to say, by his holiness or inherent Righteousness; *but by the faith of Jesus Christ*; that is to say, but by faith only, apprehending and applying Christ the material and meritorious cause of Justification: And to the same purpose *Rom.*3.28 *We conclude, that a man is justified by faith without the deeds of the Law.* And see Believers up and down in Scripture renouncing their works in the way of Justification; as *David*, Psal.143.2. *Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.* And *Isai.*64.6. see what the Church saith, *We are all as an unclean thing, and all our righteousnesses are as filthy rags.* So *John the Baptist* (Mat.3.14) to Christ, *I have need to be baptized of thee*: And the Apostle *Paul*, Philip.3.12. *Not as though I were already perfect.* And the Apostle

postle *James*, *James* 3.2. *In many things we offend all*, and so 1 *John* 1.8. *If we say we have no sin, we deceive our selves, and there is no truth in us*: The Papists so erring in this weighty doctrine, know them to be in a wofull and desperate estate, and especially in regard of this last errour. *Gal.* 3. 10. *As many as are of the works of the Law* (that is, look to be justified by their works and inherent righteousnesse) *are under the curse.* And *Gal.* 5. 4. *Christ is become of none effect unto you, whosoever of you are justified by the law*; that is to say, so many of you as hope to be justified by your works, have no benefit by Christ.

Use 2. For the great comfort and consolation of all true beleevers, they are justifyed persons; and that this is no small ground of comfort is plain, if we seriously consider the parts of justification. As first, sins remission, all a mans sins to be blotted out of the book of Gods remembrance, and never to be imputed unto him. Let us hear what *David* saith in this case, *Psal.* 32. 1. *Blessed is he whose transgression is forgiven, and whose sin is covered*: And no marvel that this is *Davids* judgment, sin being the greatest evil, and the proper cause of all other evils; and further, this being an infalliable truth, the cause being

taken away, the effect must needs cease; all afflictions and judgments then being but trials or fatherly chastisements. The Ministers of God must comfort the people of God; *Isa.* 40.1. *Comfort ye, comfort ye my people, saith your God*; but how, and upon what ground? See verse 2d. *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned*; and this is the course our Saviour takes with the palsie man, *Mat.* 9. 2. *Son, be of good chear, thy sins are forgiven thee*: and when he would comfort the penitent woman, *Luke* 7. 48. *he said unto her, thy sins are forgiven*: Hence indeed (to wit from assurance of sins pardon and reconciliation with God) ariseth that peace which passeth all understanding, *Phil.* 4.7. no heart being able to conceive the worth of this peace, but that only that hath felt and enjoyed it; so then this part of justification unto the true beleever is no small ground of comfort. And if we consider of the other part of justification, to wit, the *imputation* of Christs righteousnesse, is not that likewise unto the true beleever a ground of comfort? see *Isa.* 61. 10. (where the Church speaking of this righteousnesse, saith) *I will greatly rejoyce in the Lord, my soul shall be joyfull in my God*; *for he hath clothed*

thed me with the garments of salvation, he hath covered me with the robe of righteousnesse, as a bridegrom decketh himself with ornaments, and as a bride adorneth her self with her jewels. It is not a little comfort the Christian findeth in that inherent righteousnesse which God by his spirit hath wrought in him, (though it be so stained, and imperfect as it is:)when he can find that he hath been able to poure out his soul unto the Lord, to mourn for his own sins, and the sins of the times, or to do any other service to God with an honest and upright heart; O what a comfort it is unto him! 1 *Chron.* 29. 9. *Then the people rejoyced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoyced with great joy.* And 2 Cor. 1 12. *Our rejoycing is this, the testimonie of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, and more abundantly to you wards.* But if this poor and imperfect righteousnesse afford such comfort, how just cause of comfort and rejoycing hath every true beleever, that he hath another manner of righteousnesse then this, to wit, the perfect righteousnesse of the Lord Jesus? *Job* saith of his inherent righteousnesse, whereby he

he had been so rich in good works; *Job* 29.14 *I put on righteousnesse, and it clothed me:* And a goodly garment (doubtlesse) that was. Grace is a goodly garment certainly; but if that garment that hath so many spots and rents in in it be so goodly, what is the perfect righteousnes of Christ, that clean and white garment? *Rev.* 19. 8. And thus the Lord deals with the true beleever, not only takes from him *his filthy garments*, *Zach.* 3.4. to wit, his sins: but likewise cloaths him with *change of raiment*; to wit; the pure and spotles robe of Christs righteousnes, a garment absolutely sufficient to make the beleever beautiful in Gods eyes. Thus we see the great cause of comfort the true beleever hath, in that hee is a justifyed person in Gods sight.

Use 3. To exhort every man and woman destitute of faith, to labour for it; seeing this is an undoubted truth, that all true Believers are justified persons, their sins remitted, and they cloathed with the white robe of Christs righteousnesse: and if Justified; why then the adopted sons and daughters of God, *Joh.* 1.12. And so likewise Sanctified; Justification and Sanctification being ever inseparable. Thus far touching the fourth Member of the fourth Principle. Now we come

come to the fifth and last Member of the same.

Member V.

And Sanctified.

HEre we have the latter benefit which the true Believer receives by Christ, to wit, *Sanctification.* And for the handling of it, we commend unto you this point of Doctrine,

Doctr. *Such persons as truly apprehend and apply Christ and his merits unto themselves, are not only Justified, but Sanctified.* Or thus, *Justification and Sanctification are inseparable.* The truth of this we may observe in the coupling together of the two last Petitions in the Lords Prayer, *Matth.* 6. 12, 13. *Forgive us our debts* (or *trespasses*) *as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.* The former Petition being for Justification; the later for Sanctification. And the Apostle *Paul* in the five first Chapters of the Epistle to the *Romans,* having handled the Doctrine of Justification, presently in the beginning of the sixth Chapter he falls upon the

the Doctrine of Sanctification. And do but ſee 1 *Cor.*6 11. *But ye are waſhed, but ye are ſanctified, but ye are juſtified.* And *Rom.*8.1 *There is no condemnation to them which are in Chriſt Jeſus:* that is to ſay, every true Believer is juſtified, and ſo likewiſe ſanctified, if we heed that which followes; *who walk not after the fleſh, but after the Spirit.* And *Tit.* 2.14. *Who gave himſelf for us that he might redeem us from all iniquity;* to wit, juſtify us: and not that he might ſanctify us too? Yes; ſee further, *and purifie unto himſelf a peculiar people zealous of good works.* Now we come to the Reaſons or Grounds of the Point.

*Reaſ.*1 From the purity which is in God: he will have his Elect like unto himſelfe, to reſemble himſelf in Holineſſe, to be *holy as he is holy*: his *pity* moveth him to *juſtifie* them, his *purity* to *ſanctifie* them.

*Reaſ.*2 The bloud of Chriſt: which is not only meritorious and effectual to Juſtification, but likewiſe meritorious and effectual to Sanctification; as *Hebr.* 9. 14 *How much more ſhall the bloud of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?*

*Reaſ.*3. Such perſons as are juſtified, have faith

faith; now faith is a part of Sanctification: Nay further, where this grace of faith is, there likewiſe are all other Sanctifying Graces.

But for the better conceiving of the Point in hand, we propound the Queſtions following 1 What Sanctification is? 2 Whence it is? 3 The degrees of Sanctification? 4 The parts of it?

Queſt. 1. What Sanctification is?

Anſw. It is a change wrought in a man or woman, whereby corruption is mortifyed, and the ſpecial Image of God reſtored.

A little to open this Deſcription. I ſay [*It is a change wrought in a man or woman*:] To diſtinguiſh it from meer civility or common grace; common grace only repreſſing and reſtraining corruption, and reforming ſome outward actions. We go on, [*Whereby corruption is mortified*:] that is to ſay, the evil quality or diſpoſition adhering to the ſeveral faculties of the ſoul and members of the body is weakened, decayed, purged, and in the end aboliſhed. We go on [*And the ſpecial image of God reſtored*:] We call grace the ſpecial image of God, becauſe the ſoul it ſelf (in a general ſenſe) is the image of God: and the ſpecial image of God is reſtored; that is to ſay, a rectifyed and a holy quality

quality and diſpoſition infuſed, and put upon every faculty of ſoul, and member of body; that holy quality renewed which in *Adams* fall was loſt. Thus we ſee what Sanctification is.

Queſt. 2 Whence is it?

Anſw. 1 Negatively, not from earthly parents; no, although holy. *John* 1. 12, 13. *As many as received him, to them gave he power to become the Sons of God, even to them that beleeve on his name; which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* It is true indeed, children deſcending of godly parents are holy in the Churches eſteem, and account; 1 *Cor.* 7. 14. and that the parents holineſs may be an occaſion and means of the childrens holineſs, 2 *Tim.* 1. 5, & 3. 15.

2 We anſwer Affirmatively, from Chriſt: Joh 1. 16 *Of his fulneſs* (ſpeaking of Chriſt) *have all we received, and grace for grace.* And *Epheſ.* 2. 10 *We are his workmanſhip, created in Chriſt Jeſus*; that is to ſay, regenerated in Chriſt Jeſus. And from Chriſt two wayes. 1 As the *Author of it*: *Revel.* 3 14 *Theſe things, ſaith the Amen, the faithful and true witneſs, the beginning of the Creation of God*: Now he that is ſpoken of in this place is Chriſt: and by *Creation* here we under-

derstand *Sanctification*, of which Christ is said to be the beginner. 2. As the *Matter and root* out of which it springs; as 1 *Cor.* 1. 30 *Ye are of him in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification*: And hence it is that the Sanctifyed are said, (*Ephes.* 5.30) to be *bone of his bone, and flesh of his flesh.* Not that we do exclude the Father and the Holy Ghost in this work; the Son sanctifyeth by meriting Sanctification; the Holy Ghost by working it; the Father by sending his Son to merit, and giving his Spirit to work it. Now we come to the third Question.

Quest. 3 What are the degrees of Sanctification?

Answ. Although Justification hath no degrees, why yet Sanctification hath: And hence it is that the Apostle *John*, 1 *John* 2.12 &c. tells us of *little children, young men*, and *fathers*, intimating thereby the several degrees of grace that they have who are sanctifyed. Hence mention is also made of *babes* in Christ, as in *Heb.*5.13 and *new born babes* in 1 *Pet.*2.2. Some having a greater measure, and some a less: and one and the same party growing from a lesser measure to a greater; and they that attain to the most grace in this life, are but babes in grace in comparison of the

the great measure of grace they shall have in the life to come. As 1 *John* 5. 21. *Little children, keep your selves from Idols*; the exhortation being general to all the Regenerate upon earth: Them that before he calls *young men*, and *fathers*, here he calls *little children*; to wit, comparatively, comparing the measure of grace they have in this world, with that measure they shall have in the world to come: And so we understand the Apostle *Paul*, to compare his little measure of grace in this world, with the great measure he should have in the world to come, 1 *Cor.* 13. 11. *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things*: And that this is the sense I have given, is plaine from the Context.

Quest. 4. What are the parts of Sanctification?

Ans. Sanctification hath two parts; 1 *Mortification*: 2. *Vivification*. *Mortification* is that part of Sanctification, whereby the power, tyranny, and strength of Original sin is weakned and decayed, and by little and little abolished; the ground of this, being the vertue of Christs death applyed; the same power weakning sin in us which sustained

ed him upon the Croſs, as *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. Vivification*, the ſecond part of Sanctification is, that whereby the ſpecial image of God, or inherent righteouſneſſe is reſtored; and the foundation of this, is the vertue of Chriſts Reſurrection; the ſame power raiſing us up to newneſs of life, which raiſed him from the dead: as *Philip. 3. 10. That I may know him*, (to wit, Chriſt) *and the power of his Reſurrection*: Yet this we muſt remember, that both the parts of Sanctification are imperfect in this life, the godly (whilſt they are in this world) conſiſting partly of fleſh, and partly of Spirit: And hence it is that their life is a continual conflict, *The fleſh luſting againſt the Spirit, and the Spirit againſt the fleſh*, Galat. 5. 17. They aime at perfection, but have daily need to renew their Repentance. Wee now come to the Uſes.

Uſe 1. To confute the opinion of divers men and women, who will ſay they are juſtifyed, and believe in Chriſt, and yet they do not at all demonſtrate the ſame by their Sanctification: examine their lives, and it is not the way of holineſs they proſe-

cute, but the way of ſin and diſobedience: In their way and courſe they do not turn to God, but from him, as the Lord complains of the obſtinate Jewes, *Jerem.* 32. 33. *They have turned unto me the back and not the face, though I taught them, riſing up early and teaching them, yet they have not hearkned to receive inſtruction.* It is ſwearing, prophaning of the Sabbath, uncleanneſs, Drunkenneſs, oppreſſion, defrauding, they delight in, and not the wayes of Gods Teſtimonies. Nay, divers are ſo far from holineſs, as that they cannot away with thoſe that make a ſhew that way: of all people, they cannot brook the forward in Religion, but oppoſe and perſecute them all the wayes they can: Yea, how earneſt againſt the Holy and Zealous, even divers that are of civil converſation? to give us light, that there is a great difference betwixt common grace and ſanctifying. Well, let the prophane perſon, and alſo the meer Civiliſt know, that he ſhall dye in his ſin that dyeth not unto his ſin; and that ſo many as are unſanctified are unjuſtifyed. According to that ſaying of our Saviour unto *Peter*, John 13. 8. *If I waſh thee not, thou haſt no part with me.*

Uſe 2. For the great comfort and conſolation of all ſuch as truly deſire to fear God, this being

being a truth, that Juſtification and Sanctification are inſeparable. The caſe being ſo with the Godly in this world, as that their Sanctification is imperfect; the fleſh ever luſting againſt the Spirit, and ſin ever preſent with them when they would do good: Had they no other ground to faſten their Anchor of Hope upon but their Sanctification, it could not hold them faſt enough againſt the tempeſts of Satans temptations, but ſeeing that Sanctification (although imperfect) is an evidence of another Righteouſneſſe which is perfect, to wit, Juſtification; this may bear them up and ſupport them. The Apoſtle *Paul* finding his Sanctification to be imperfect, the fleſh to rebel againſt the ſpirit, hee cryes out, *Rom.*7.24. *Oh wretched man that I am, who ſhall deliver me from the body of this death?* But conſidering of his Juſtification, he comforts himſelf, and *ver.* 25. breaks forth into the praiſes of God, *I thank God, through Jeſus Chriſt our Lord*: Now then, to make ſure we are Sanctifyed perſons, and therefore Juſtifyed perſons, that we be not deceived in ſo weighty a matter, it ſhall not be amiſs to lay down ſome Marks and Signs of Sanctification. But becauſe Civility and Formality do not a little reſemble Sanctity, it may not be unfit in the firſt place to diſtinguiſh

them by ſome notes of Difference: and then afterwards to lay down the diſtinct Signes of Sanctification.

1. The Formaliſt (in the ordinary courſe) cares more for the pleaſing of man then for the pleaſing of God, is more for the praiſe of men then of God. The Scribes and Phariſees were notable Formaliſts, and ſee what our Saviour ſaith unto them, and of them: *Unto them,* Luke 16.15. *Yee are they which juſtifye your ſelves before men. Of them, Mat.*23.5. *All their works they do to be ſeen of men.* Such alſo was *Saul,* 2 *Sam.*15.13,30. and *Jehu,* ſee 2 *Kin.* 10.16 But ſuch as are truly *Sanctified,* are (in their ordinary courſe) more for the praiſe and pleaſing of God then of men; more for Gods approbation, then mans; *Pſal.*44.20,21. *If we have forgotten the name of our God* (ſay the people of God) *or ſtretched out our hands unto a ſtrange God, ſhall not God ſearch this out? for he knoweth the ſecrets of the heart.* And the Apoſtle *Paul* 2 Cor.2.17. *We are not as many that corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeake we in Chriſt:* And 1 *Theſſal.* 2. 4. *As we were allowed of God to be put in truſt with the Goſpel, even ſo wee ſpeak; not as pleaſing men, but God, which trieth our hearts.*

2 The

2. The *formaliſt* is only for an outward righteouſneſs, little regarding inward: As we may ſee again in the Scribes and Phariſees, *Matth.* 23. 25. 27, 28. *Woe unto you, Scribes and Phariſees, Hypocrites; for ye make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs. Wo unto you Scribes, and Phariſees, Hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautifull outwardly; but are within full of dead mens bones, and of all uncleanneſſe. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity.* But ſuch as are truely ſanctified, do as well labour for pure hearts as clean hands; grieve for evil thoughts and deſires, as well as for evil words and actions, (I do not ſay ſo much) ſee *Pſal.* 51. 10. *Create in me a clean heart, O God: renew a right ſpirit within me.* And Pſal. 142. 4. *Incline not my heart to any evil thing*; and the place forecited, *Rom.* 7. 24. how the Apoſtle bewailes his original corruption; *O wretched man that I am, Who ſhall deliver me from the body of this death?*

3 The formaliſt will ſeem to make conſcience of greater ſins; as Murder, Perjurie, Adultery; and the like; but for leſſer ſins, he makes no bones of them; as wanton

talking, raſh anger, over-reaching a neighbour a ſhilling or two (now and then) in a bargain, ſwearing by faith or troth in his uſual talk, and the like. But the Sanctified perſon makes conſcience of every thing he knowes to be ſin, from the greateſt to the leaſt. 1 *Sam.* 24.5. *Davids heart ſmote him, becauſe he had cut off the skirt of Sauls garment*: It was no great matter, and yet his conſcience ſmote him for it. The truly godly perſon takes notice of what our Saviour ſaith, *Luke* 16. 10. *He that is unjuſt in the leaſt, is unjuſt alſo in much*; that is, he that favours himſelf in the leaſt known injuſtice, wil upon occaſion commit the greateſt injuſtice. And likewiſe the perſon aforeſaid, regards what the Apoſtle *James* ſaith, *Chap.* 1. *ver.* 27. *Pure Religion and undefiled before God, and the Father is this, to viſit the fatherleſſe and widows in their affliction, and keep himſelf unſpotted of the world.* The true religion much fears the leaſt ſpot of ſin; although every day he ſhew weakneſſe and infirmitie, and ſo have cauſe to renew that ſuite, *Mat.* 6.12. *Forgive us our treſpaſſes*; why yet he ſubſcribes to *Solomon*, *Eccleſ.* 10. 1. *Dead flies cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour: So doth a little folly him that is in reputation for wiſdome and ho-*

honour; And he is very willing to hearken to the Apoſtle *Jude ver.*23. injoyning him, to *hate even the garment ſpotted by the fleſh*: And to the Apoſtle *Paul*, 1 *Theſ.* 5. 22. *abſtain from all appearance of evill*; and would faine imitate *David*, *Pſal.* 119. 101. *I have refrained my feet from every evill way, that I may keep thy Word.* It is not any known ſin, no not the leaſt, that he dare allow himſelf in the practice of. Theſe differences are betwixt the formalliſt, and the holy perſon.

Now we come to lay down ſome direct ſignes and marks of ſanctification.

1. The firſt ſigne is *A renewed knowledg*, that is to ſay, a new light in the mind and underſtanding, conceiving the things of the ſpirit of God, *Coloſ.* 3. 10. *And have put on the new man*, (ſpeaking of the holy Coloſſians) *which is renewed in knowledg*; as though all that were ſanctified had a renewed knowledg. This is a part of Gods covenant with his Elect, *Jer.* 31. 34. *They ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord.* And hence it is, that the Apoſtle ſaith, 2 *Cor.* 4. 3. *If our Goſpel be hid, it is hid to them that are loſt.* And upon this ground it is, that the ſanctified are called the *children of light.* 2 *Theſ.* 5. 5. The unſanctified

may have a great deal of literall and ſpeculative knowledg: but they have not a jot of ſpiritual and approving knowledg.

The ſecond ſigne of one ſanctified, is *a new quality in the will*; a readineſſe to hear the voice of God in all things, and to obey it, *John* 8.47. *He that is of God, heareth Gods words*; *yee therefore hear them not* (ſaith our Saviour to the rebellious Jewes) *becauſe ye are not of God.* And *Pſal.* 27. 8. (ſaith *David* to God) *When thou ſaidſt, Seek yee my face; my heart anſwered, Thy face Lord, will I ſeek.* The ſanctified perſon hath a flexible heart to the word.

The third Signe, *new affections.* As eſpecially *love to God*, *Pſal.* 18. 1 *I will love thee oh Lord my ſtrength* (ſaith *David.*) And *Pſal.* 116. 1. *I love the Lord.* Thus we ſee ſanctified perſons deſcribed, *Pſal.* 97. 10. *Yee that love the Lord, hate evill.* And this love to God, the ſanctified perſon manifeſts divers waies.

1. By an earneſt *deſire after ſuch means* as whereby he may have converſe with God; as praier, reading, and hearing of the word, &c. How was *David* addicted to the uſe of thoſe means (if we look into the book of the Pſalms) and ſo all the Worthies of God we read of in the Scriptures: Oh how is the ſanctified man

or woman croſſed, if they be the leaſt reſtrained of their liberties theſe ways? and however the unregenerate part be backward to the duties aforeſaid, yet this they mourn for, and do not in the ordinary courſe omit them.

2. They manifeſt their love to God by a *love to his children*, 1 *John* 5. 1. *Every one that loveth him that begat, loveth him alſo that is begotten of him.* See *David Pſalm* 16. 2. 3. *My goodneſſe extendeth not to thee; but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* And *Pſal.* 119. 63. *I am a companion of all them that fear thee, and of them that keep thy precepts.* The more holy, the more watchful; the more they obſerve the image of God to ſhine upon any, the more they love them. Such as love not the Saints are not ſanctified.

3. They manifeſt their love to God by an *endeavour of univerſal obedience*, John 14. 15. *If ye love me*, (ſaith our Saviour) *keep my commandments.* And verſe 21. *He that hath my commandments and keepeth them, he it is* (and he only) *that loveth me:* And therefore ſee what *David* ſaith, *Pſal.* 119. 5. *Oh that my waies were directed to keep thy ſtatutes!* The ſanctified man out of his very love to God, would fain keep his commandments.

Fourth-

Fourthly, They manifeſt their love to God by a *grief* and heavineſſe when the Lord is at any time *abſent* from them in their own apprehenſions, *Pſal.* 28.1. *Unto thee will I cry O Lord, my rock; be not ſilent to me, leſt if thou be ſilent to me, I become like them that go down into the pit.* And *Pſal.* 88. 14. *Lord, why caſteſt thou off my ſoul? Why hideſt thou thy face from me?* Thus we ſee the third ſigne and mark of ſanctification; *a love to God*, and this love manifeſted, as you have heard.

The fourth ſigne of ſanctification. *A continual combat betwixt the fleſh and the ſpirit*; *Gal.* 5 17. There may be a combat in the unſanctified, and is divers times; but that is betweene two ſeveral faculties, the conſcience and the will; the conſcience terrifying from ſin, the will pulling and haling unto it. Now this is not a combat betwixt the fleſh and the ſpirit, but a combat betwixt the fleſh fearing, and the fleſh deſiring; whereas the combat that is in the ſanctified, is in one and the ſame faculty. As for example, the will of the ſanctified perſon drawing two waies at one and the ſame time: the fleſh one way, and the ſpirit another; I mean, corruption one way, and grace another: corruption, the unregenerate part drawing to ſin; grace, the regenerate part, at one and the ſame time pulling

ling back. And ſo on the contrary, grace the regenerate part moving to good; but at one and the ſame time the fleſh, corruption pulling back; as *Rom.* 7.19. *The good that I would, I do not; but the evill which I would not, that I do:* And many like paſſages we have in this ſame chapter. And ſo *Galat.*5.17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* This is an evident mark of grace; for there cannot be this combat, but there muſt needs be ſanctification.

Uſe 3. For *Exhortation.* And there be two branches of it.

Firſt, to exhort all ſuch as are ſanctified, to endeavour a progreſſe, a growth in grace: for as we have heard, although juſtification hath no degrees, why yet ſanctification hath. And therefore ſuch as have grace muſt ever be labouring further degrees. Now to this purpoſe ſome Motives, and Means.

Motive 1. Gods command, 2 *Pet.* 3. 18. *Grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt.* The Theſſalonians were a very holy people, and yet 1 *Theſ.* 4. 10. the Apoſtle would have them to *abound more and more.*

Motive 2. This will be a demonſtration

to

to us, that the grace we have is kindly, and of the right ſtamp; it being the nature of true grace ever to deſire the encreaſe of it ſelfe. See *Matth.* 13. 31, 32. *The kingdome of heaven* (that is to ſay, the kingdome of grace) *is like to a grain of muſtard ſeed, which a man took, and ſowed in his field, which indeed is the leaſt of all ſeeds; but when it is growen, it is the greateſt among herbs, and becometh a tree; ſo that the birds of the air come and lodge in the branches thereof.* And verſe 33. *Another parable ſpake he unto them: The Kingdome of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.* And ſo *Pſal.* 92. 12, 13, 14. *The righteous ſhall flouriſh like a Palme tree; he ſhall grow like a Cedar in Lebanon. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God: They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing.*

Motive 3. If we do not grow, we go back; and a declining condition is very uncomfortable; what with the dolours inward, and the afflictions outward, which attend ſuch an eſtate. Theſe be the Motives.

Now the *Means* of growth, that is to ſay, ſome

ſome inward helps this way, (for as touching *outward* means, the next Principle intreates.)

Means 1. We muſt often by our faith apply Chriſt to Juſtification: The more we apprehend Gods mercy in Chriſt unto us this way, the more our hearts turn towards him in love and obedience: 1 *John* 4.19. *We love him becauſe he firſt loved us:* And 2 *Cor.* 5. 14,15. *The love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again.* The more clearly we apprehend Chriſt our Juſtifyer, the more we find in him to be our Sanctifyer. See *Eph* 3.16,17,18,19.

Means 2 We muſt often by our faith have recourſe to Gods Promiſes in this kind. The Lord hath made many gracious Promiſes to further us in the way of Sanctification; as *Hoſ.* 14.4. *I will heal their backſlidings*: And *Rom* 6.14 *Sin ſhall not have dominion over you*: And ſo *Mal.* 4.2 *Unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings: And ye ſhall go forth and grow up as calves of the ſtall,* Jer. 32.39,40. And *Mat.* 25. 29. *Unto every one that hath ſhall be given, and he*

he ſhall have abundance. Such Promiſes as theſe we muſt call to mind, and be earneſt with the Lord in Prayer to make them good unto us.

Branch 2. To exhort all ſuch as are not ſanctified to labor for Sanctification. *Motives*: *Means*.

Motive 1 No Sanctification, no Salvation; *Heb.*12.14 *Without holineſs no man ſhall ſee the Lord*: And *Mat.*5.20 *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, yee ſhall in no caſe enter into the kingdome of heaven*? and the Scribes and Phariſees were men very civil.

2 By Sanctification we ſhall conforme to the holy God, have his ſpecial image upon us which we had, and loſt in *Adam*, *Epheſ.* 4.24.

3 Sanctification is the end of our Election, Redemption, and Vocation. The end of out *Election*. Epheſ. 1.4. *According as he hath choſen us in him before the foundation of the world that we ſhould be holy*. The end of our *Redemption*, Tit. 2.14. *Who gave himſelf for us, that he ſhould redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works*. The end of our *Vocation*, 1 Cor, 1.2. *Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints*.

4 San-

4 Sanctification is not the leaſt part of glory and eternal felicity. 2 *Cor.* 3. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are change dinto the ſame image from glory to glory* (that is, from one degree of grace to another) *even as by the Spirit of the Lord.*

5 Where there is not Sanctification, there can be no true faith: and if no true faith, why then no Juſtification nor Adoption. Theſe the Motives to Sanctification.

Now the *Means* or inward helps; for as touching the outward means, the next Principle acquaints. Sanctification (we know) conſiſts of Mortification and Vivification.

1 Touching *Mortification*: 1 Weigh and perpend that either ſin muſt die, or the ſinner muſt die eternally: *Rom.* 8. 13 *If ye live after the fleſh* (that is, if ſin be not mortified in you) *ye ſhall die*; that is to ſay, eternally.

2 Weigh and conſider the great love of God in giving his Son to dye for ſinners, *John* 3. 16. and wilt not thou ſhew love to him again by fighting againſt ſin, which he hates?

3 Weigh and perpend the great love of Chriſt, who willingly underwent that accurſed death of the Croſs for thy ſins. Now wilt thou nouriſh that which coſt him his life?

Then

Then as touching *Vivification*, the other part of Sanctification, weigh and perpend Christs Resurrection.

1 The efficient cause of it, to wit, the Spirit of God: And thus think with thy self, If the same Spirit which raised up Christ from the dead dwell in me, he shall raise up my soul from the death of sin to the life of grace: as *Rom.*8.11. *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by the Spirit that dwelleth in you*: and as their mortal bodies at the last day, why so their souls in this world.

2 Meditate upon the end of Christs Resurrection, which was, that death might no more have dominion over him, but that he might for ever live to God; which should be thy study and endeavour, even to live to God in a life of holiness and Righteousnesse, See *Rom.*6.9,10,11. *Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.*

3. Me-

3 Meditate upon the consequents of Christs Resurrection; to wit, his Ascension into heaven, and his sitting at the Fathers right hand. So shouldst thou labour to have thy affections above, and thy conversation in heaven: *Colos.* 3. 1, 2. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth.* And so the Apostle professeth of himselfe, *Philippians* 3. 20. *Our Conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.* And thus much touching the fourth Principle.

PRINC. V.

Queſt. What are the ordinary or uſual means for obtaining of faith?

Anſw. *Faith cometh only by the preaching of the Word, and increaſeth daily by it: as alſo by the adminiſtration of the Sacraments, and Prayer.*

MEMB. I.

Faith cometh only by the preaching of the Word; and increaſeth daily by it.

THE fifth Principle acquaints us with the ordinary outward Means whereby faith is *obtained* and *increaſed.*

And firſt, the Catechiſme makes known unto us the ordinary outward Means whereby faith is *obtained*; *Faith cometh only by the preaching of the word.* And this paſſage of the firſt Member, we commend to your conſideration in the Propoſition or Doctrine following,

Doct.

Doct. *The preaching of the Word is the only, ordinary, outward Means for the begetting of faith.*

The Scriptures are very clear this way. Do but see *Rom.* 10. 8. *That is the word of faith which we preach.* Not only the proper *object* of faith; but also the proper *instrument* of faith: And so *ver.* 14. of the same Chapter, *How shall they believe in him of whom they have not heard? and how shall they hear* (to wit, for the obtaining of faith) *without a Preacher?* And in *ver.* 17. the Apostle concludes the point in hand, *So then, faith cometh* (to wit, in the ordinary course) *by hearing* (that is to say, by hearing the Word preached,) *and hearing by the word of God*; that is to say, by the ordinance and appointment of God. As though the Apostle should say, Do you ask me, how the hearing of the word preached comes to be the only, ordinary, outward means for the begetting of faith? I answer, by the ordinance and appointment of God. Many other places of Scripture come up to the Point in hand; as *Job* 33. 23. *Elihu* speaking of the humbled soul made capable of faith; *If* (saith he) *there be a messenger with him, an Interpreter, one among a thousand to shew unto man his uprightness*; the word is *rectitudinem*, or righte-

ouſneis, to wit, the righteouſneſs of faith, or which faith apprehends. As though the Miniſtry of the word were the proper means of faith. And ſo *Matth.*28.19. *Go ye, and teach all Nations* (ſaith our Saviour unto his Apoſtles) the word in the Original is, *make Diſciples*; that is, by preaching beget men and women to the faith. And *Mark* 16. 15,16. *Go ye into all the world, and preach the Goſpel to every Creature*; (to every reaſonable Creature, Gentiles as well as Jewes) and obſerve what followes, *He that believeth*;] as though the preaching of the word were the only ordinary means for the begetting of faith. And in the ſame manner it followeth, 1 *Tim.*3.16. and the ſame purpoſe, *John* 17.20 *Rom.*1.15,16. Now we come to the Grounds or Demonſtrations.

Reaſ. 1. The firſt Ground is, the unbelief which generally raignes in ſuch places and Congregations where the preaching of the Word is not. Examine thoſe places, and what ſhall we find that ſavours of faith? what groſs ignorance? what prophaneneſſe, and what worldlineſs may be obſerved in them? men and women living as though they had no ſouls, or as though the ſoul were mortal, and the body immortal; frugallity and worldly providence being the greateſt perfection

fection aimed at. The very beſt in the places aforeſaid (who content themſelves without the preaching of the Word) *ſuppoſing gain to be Godlinſs*, 1 Tim. 6. 5 thinking that he is Religious enough that ſtores up outward things for himſelf and poſterity. This is one Demonſtration to let us ſee, that the preaching of the Word is the only, ordinary, outward means for the begetting of faith; to wit, The general unbelief and fruits of it, which raign in thoſe places where this ordinance is not.

Reaſ. 2. The ſecond Ground. The oppoſition which is in thoſe perſons who have not faith, to the preaching of the word (eſpecially being plain and powerful:) To this purpoſe ſee 2 *Theſ.* 3. 2 (as though all unbelievers did oppoſe this Ordinance, and ſo they do in ſome kind or other.) Hence it is that ſuch perſons have ſo many exceptions to the Miniſters of God and their families; for ſo ſometimes the perſons aforeſaid reach to the Miniſter by cauſeleſs carping at his Family, or by aggravating every weakneſs and infirmity of them in his Family. It may be ſome of them are more modeſt then to ſpeak againſt the Minſter himſelf; but they will labour his derogation, and to derogate from his pains by inveying againſt thoſe appertaining unto him, his Family,

or Aſſociates. Hence it is likewiſe that the perſons aforeſaid do account the beſt kind of preaching, (to wit, plain and powerful) no better then fooliſhneſs, 1 *Cor.* 1.21. that they ſay, it was never good world ſince there was ſo much preaching; ſince ſo much preaching the times are grown hard, good houſe-keeping is laid down, and all merriment and joviality is gone out of the world. And hence it is, when they obſerve any forward to hear Sermons, that they ſay, they are mad, or will go mad, that all ſuch are hypocrites and diſſemblers, and of all people in the world, not to be truſted; brand them with the names of Puritans and Preciſians: Now this oppoſition in ſuch as have no faith, to the preaching of the word, is an evident Demonſtration that the preaching of the Word is the proper Ordinance for the begetting of faith: The preaching of the word oppoſeth unbelief, and unbelievers oppoſe it.

Reaſ. 3 The third Ground. The great conſcience that the miniſters of God, of all Ages have made to diſcharge this Duty; as do but ſee *Jerem.* 20.9. *Acts* 5.42. and 6.4 and 1 *Corinth.* 9.16. *Wo be unto me* (ſaith the Apoſtle) *if I preach not the Goſpel*, 2 *Timoth.* 4.2. And ſo at this day, the more conſcionable Miniſters are, the more they labour

labour in the Word and Doctrine, the more diligent they are in preaching of the Word; they well knowing, that as this is a good means to perfect faith in those that have it; why so, that it is the only ordinary means to beget faith, to make Satan to fall like lightning from Heaven, to enlarge the Kingdom of the Lord Jesus.

Reas. 4. The fourth Ground. The high esteem of the preaching of the Word by all such as have faith (by all that are kindly Believers) except in times of dissertion, thereby intimating that it was the only outward means of their faith: And from their high esteem of this Ordinance it is that they do so frequently and fervently pray, that the Lord would more and more send forth Labourers into his harvest; that they do so plot and project to live under a faithful and conscionable Ministry: that they do so honour and reverence painful and conscionable Ministers; that they are so liberal and bountiful to them, that they do so grieve when any of their mouthes are stopped; that they are such frequenters of Sermons. And hence it is that they do so stir up their Families, Friends, and Neighbours to partake of this Ordinance, *Isai.* 2. 3. Now this high esteem that

all true Believers have of the preaching of the Word, doth not a little demonſtrate the good they have received by it, to wit, Faith and Converſion.

*Reaſ.*5. The fifth Ground. The experience of the bleſſings that have attended the preaching of the Word this way, to wit, for the begetting of faith. As conſider we firſt of particular perſons: 2. Of particular Churches.

1. Of particular Perſons, 1 *Tim.*1.2. *Tit.* 1.4. 3 *Joh.*4. *Philem.ver.*10,19. Nay, ſuch deſperate perſons coming in this way, as many of the Prieſts who had a chief hand in crucifying Chriſt, *Acts* 6.7. And ſome of the mocking Athenians, who held the Apoſtle *Paul* no better then a *Babler*, *Acts* 17.18.34.

2. Conſider we of particular Churches, as *Acts* 18.8. 1 *Cor.*4.15. *Galat.* 3.2. *Epheſ.* 1.13. Nay, all the particular perſons and Churches writ unto, their faith and converſion is aſcribed to the preaching of the Word, as the only outward meanz, as might eaſily be manifeſted.

*Reaſ.*6. The ſixth Ground (which is ſufficient if there were no other.) The good pleaſure and appointment of God: He in his eternal Wiſdom hath ordained the preaching of the Word as the only, ordinary, outward meanes

means for the begetting of faith; as *Iſai.* 57. 19. *I create the fruit of the lips, peace, peace to him that is a far off, and to him that is near, ſaith the Lord.* By *Peace, peace*, we are to underſtand abundance of peace, which is a fruit of faith: By the *fruit of the lips*, the Miniſtry of the Word. And obſerve the word *Create*, that is, I ordain: the meaning of all is, I ordain and appoint the Miniſtry of the Word as the only ordinary means of faith, the mother of true peace. And *James* 1.18. *Of his own will begat he us with the word of truth.* Why did he beget us to the Faith with the word of truth? Becauſe he would, becauſe he ſo pleaſed. And *Rom.* 10.17. *So then, Faith cometh by hearing, and hearing by the word of God.* How comes the hearing of the Word preached to be the meanes of faith, the only, ordinary, outward means of Faith? By the Word of God; that is to ſay, by the ordinance and appointment of God. And ſo 1 *Corinth.* 1. 21. *For after that in the wiſdome of God* (this frame and Government of the world, wherein the wiſdom of God ſhineth ſo clearly) *the world by wiſdom* (to wit, by that wiſdom) *knew not God; it pleaſed God by the fooliſhneſs of preaching* (a means which the world holds fooliſh) *to ſave them that believe.* Firſt to beget

beget faith in them by this means, and then by faith to save them. And to the same purpose are the places following, *Luke* 1. 16. *Acts* 26. 17, 18. and 2 *Cor.* 5. 16, 19, 20. Thus you see that the point is very clear and evident that the preaching of the Word is the only, ordinary, outward meanes for the begetting of faith.

But before we come to the Application, we intend to answer some Questions and Objections.

First, Two Questions. The first Question, What Preaching is? 2. What are the signes of such Preachers as are the most likely to beget faith in men and women?

Quest. 1. What Preaching is?

Answ. Preaching (in a general and large sense) is to declare, or any wayes make known the will of God unto man. In this sense every declaration of the will of God (be it by way of his Mercies, Judgments, or Creatures) may improperly be called Preaching, as *Psalm* 19. 1. And in this general and large sense, *Reading* also may be called *Preaching*.

But Preaching in a more special and proper sense is a publike action of the Minister, whereby he opens and expounds the Scriptures, and applies them to the use of his hearers:

ers: *Nehem.* 8.8. and 2 *Tim.* 2. 15. This is the Preaching which our Saviour intends, *Mark* 16.15. and the Apoſtle *Paul*, 2 *Tim.* 4.2. and which the ſame Apoſtle implies, *Rom.* 10.17. as is plain, compared with *ver.* 14 of the ſame Chapter: and ſo that kind of preaching which the Catechiſm ſpeaks of, This kind of preaching being the only, ordinary, outward means for the begetting of faith.

Queſt. 2 What are the ſignes of ſuch Miniſters and Preachers, as are the moſt likely to beget faith in men and women?

A. 1. When Miniſters are laborious and induſtrious (hence it is that the Miniſters of God in Scripture are called *Stewards*, *Huſbandmen*, *Labourers*, *Criers*) when in their private ſtudies they give *attendance to reading*, 1 Tim. 4. 13. when they are oft in the Pulpit, 2 *Tim.* 4. 2. and there zealous, *Iſai.* 58. 1. Such Preachers (as it were) compel men and women to come in.

2 When Miniſters are much given to Prayer, *Acts* 6. 4. 1 *Theſ.* 3. 10. Do but obſerve how fruitful the pains of ſuch are.

3 When Miniſters preach diſtinctly and plainly. *Jer.* 15. 19. 2 *Tim.* 2. 15.

4 When they are of holy lives and converſation, *Acts* 11. 24.

5 When they are much, but unjuſtly oppoſed

sed and persecuted by Satan and his instruments (so were all the Prophets and Apostles) this doth not a little enlarge them in their paines. Let but the people of God observe the fruit of a persecuted Ministry.

6. Lastly, When Ministers already and formerly have been instruments to beget faith, the blessing of God hath formerly attended their paines this way; as the Apostle could tell the *Corinthians*, 1 *Cor.*4.15. and 9. 2. Those that have begot to the faith, are likely still to be instruments in that kind. Now we come to answer some Objections.

*Object.*1. What will you say then of our Ancestors and forefathers (that did not enjoy Preaching) what, did they all die without faith, and so consequently, are they all damned?

Ans. This were a very harsh and uncharitable censure: And yet first, it must needs be granted, that we in these times are much bound to God for the plentiful fruition of the Ordinary means, to wit, the preaching of the word. 2 That the case of the multitude in the times aforesaid was very fearful and lamentable, according to these places of Scripture. *Prov.*29.18. and *Acts* 17.30 *The times of this ignorance God winked at*, or regarded not; that is,

is cared not what became of them that lived in those times: This the Apostle *Paul* speakes of those Gentiles that lived in those times when the ordinarie means was not enjoyed. And *Acts* 18. 10. As though where the Lord hath much people, many of his Elect; he doth use to send the Ministry of the word.

But notwithstanding the premises, it cannot be denied, but that the Lord had some of his Elect in all ages; and no question, did worke faith in every one of them, either by other means (when they did not enjoy the ordinary means) or else immediately. For in extraordinary times (when the ordinary means can neither be had for cost nor labour) the Lord works extraordinarily, in so many as belong to election. As at this day he works in Elect infants (that are taken away by death before they come to years) and so in naturall fools, distracted people, and such as are born deaf, belonging to election.

Object. 2 But may some man say, me thinks the reading of the Scriptures should be as good a means for the begetting of faith, as preaching.

Answ. First, I am so far from speaking a word against the reading of the Scriptures, as I could earnestly desire that men and women

men were more frequent and constant in that exercise; that in private (as a part of their family and secret devotions) they would more diligently exercise themselves in the reading of the Scriptures. And further, that they would make more conscience of attending unto the Scriptures read in publick, and not do as some, who cast not to come to the Church or Chappel untill the Minister be ready to go into the pulpit: The reading of the Scriptures privately, and the attending unto them read publickly, doth not a little prepare and further people to profit by preaching.

2. I answer, You do ill to compare reading with preaching; preaching being a more likely means of knowledg, and the encrease of every grace, then reading. A man comes into a Wardrope where many rich garments are folded up together in a narrow roome; this is something: But these garments being unfolded and laid forth to his veiw particularly; this is a great deal more for his information and satisfaction: what is a heap of corne, to corn threshed out, and ground? a loaf of bread in the lump, to a loaf divided and cut in pieces?

3. We must give that ordinance leave to be the ordinary means for the begetting of faith, which

which the Lord in his wisedome hath appointed, 1 *Cor.* 1. 21. It is Gods wisdome, not ours, that must appoint the ordinary means of faith.

Now we come to the Application.

Use 1. For *reprehension*: First, To reprove divers in the Ministry.

First, Such as take upon them pastorall charge and have no skill, no ability to divide the word, to expound and apply the Scriptures to their congregations: those are they whom the spirit of God cals *dumb dogs*, *Isaiah* 56. 10. It is true indeed, many men and women praise and like well of such Ministers, say they are honest, quiet, and peaceable men, and would have all well with little adoe. But the truth is, they are but criers without voices, messengers without legs, and nurses without milke; and to speak plainly, no better then soul murderers. And were but the eies of their people opened, they would be so far from praising and liking of such Ministers, as they would account them an heavy and intolerable curse. *Prov.* 11. 26.

Secondly, To reprove such Ministers as have ministerial gifts, can preach, and yet seldome do. The former we may *cal idol Ministers*, and these *idle Ministers*: Do such Mini-

Miniſters take the beſt, and likelieſt cours to beget faith in their hearers? do they i mitate the Apoſtles? *Acts* 6.4. Do they in this ſlothfull way of theirs behave themſelves as Gods ſeedſmen? *Eccleſ.* 11.6. as Gods husbandmen? 1 *Cor.* 3.9. The husbandmans work (we know) is never at an end; Spring, Summer, Autumne, Winter; what vacation to him in any of theſe ſeaſons?

Thirdly, To reprove ſuch Miniſters as preach, and that frequently; but not to the capacities of their hearers, and ſo as in likelihood they may profit; with their quaint conceits, their mixture of languages, and their confuſed method, they only tickle the ear of their people, but are never likely to come near their hearts. The *day of Penticoſt*, when *cloven tongues reſted upon the Apoſtles*, *Acts* 2.6. *They ſpeak to every man in his own language*. And ſo *Nehem.* 8.8. 1 *Cor.* 2.1, 4. And *Acts* 14.1. *Paul* and *Barnabas* had a regard to the manner of their preaching; and ſee the effect of it; a plain methodicall, and powerfull preaching is the liklieſt to beget faith.

Fourthly, To reprove ſuch Miniſters as preach, and preach frequently, and plainly; but their lives are blemiſhed with ſome ſcandalous

lous ſin or other they live in the practiſe of, *Iſaiah* 56. 11, 12. I do not deny, but ſuch Miniſters may be Inſtruments to beget faith; yet

1. They are not in all points ſo qualified, as is fit the Miniſters of God ſhould be: *Titus* 1. 7.

2. They cannot upon good grounds expect ſuch a bleſſing upon their pains, as holy Miniſters may; *Acts* 11. 24. The bad life of a Preacher, doth not a little diſgrace Preaching, and hinder the powerful effect of it in the hearts of his Hearers; *Rom.* 2. 21, 22, 24. 1 *Sam.* 2. 17.

As this Uſe of Reproof doth extend it ſelf to Miniſters, ſo likewiſe to the people, or Hearers; divers of them being very careleſs of this Ordinance, (the plain and powerful Preaching of the word;) and ſo conſequently of faith: as

1. Such as live in places where this great bleſſing is, and yet do not value it, highly eſteem of it; and this they manifeſt divers wayes: 1. Being ſo ready to *ſpeak evil* of their painful Watch-men, or at the leaſt ready to *entertain evil reports* of them, contrary to that 1 *Tim.* 5. 19. 2. So unwilling to impart to their *outward maintenance*, contrary to that, *Galatians* 6. 6. and 1 *Cor.* 9. 11.

See 2 *Sam.* 24.24. 3. By partaking of their pains ſo ſeldome: It may be ſometimes they will hear a Sermon (when they have little elſe to do,) but do not hear conſtantly; contrary to that, *Prov.* 8.34. and 2 *Tim.* 4.2. Preaching and hearing are Relatives, Miniſters muſt not Preach to the walls.

2. To reprove ſuch people, as live in places where Preaching is not, and yet do not caſt to remove to ſuch places, as where it may be enjoyed; and in the mean time, do not take pains upon the Sabbath and other dayes, to partake of this Ordinance where it may be had. Surely ſuch people little weigh the Doctrine in hand, neither the places of Scripture following, *Prov.* 29.18. *Mat.* 15.14.

3. To reprove ſuch people, as being to remove from one place to another, to ſettle their abode, never enquire after this *one thing neceſſary*; or if they be to ſend their Chidren abroad, to live in this ſervice or that, never think of it, what Miniſter they ſhall live under, whether a dumb Dog, or a Preaching Miniſter. It may be, (nay no queſtion) if themſelves be to remove, they will enquire of the Ayre, Water, and other outward commodities and conveniences. And ſo for their Children, whether they ſhall be ſure to have their

their wages paid them, to have meat and drink enough: but for them or theirs, living under a conſcionable and painful Miniſtry, is no part of their care.

4. Eſpecially to reprove the prophaneneſs of ſuch as cry out, that it was never good world ſince there was ſo much Preaching, ſo many Preachers. That ſay, (or at the leaſt think) of all Callings and conditions of men, Preachers might be beſt ſpared. But how contrary theſe men are to God, do but ſee *Jer.* 3. 17. *Iſaiah* 30. 20. 2 *Kin.* 2. 12. and 2 *Chron.* 17. 9, 10. Thus much now for this Uſe of Reprehenſion.

Uſe 2. For *Information:* 1. To let us ſee how great cauſe we have to pity ſuch as do not enjoy the Preaching of the word; ſuch poor ſouls *ſitting in darkneſs and the ſhadow of death:* and ſo, little likelyhood of their attaining to the grace of faith; the Preaching of the Word being the onely ordinary means that way, as we hear in the Doctrine. And the more to be pityed ſuch perſons be, becauſe they do ſo little pity themſelves; for who ſo little ſenſible of the want of Preaching, as they that have it not? Well, although they do not pity themſelves, yet let us (who know them to be the objects of pity) in pity to their poor ſouls, pray (and that earneſtly)

for their ſupply this way, according to our Saviours example and command, *Matthew* 9. 36. *&c.*

2. To let us ſee into the hopeful condition of ſuch as do enjoy this Ordinance, and conſtantly depend upon the ſame. If our friends, kindred live in ſuch places, where plain and powerful Preaching is, and they uſually partake of the ſame, (although for the preſent we conceive them in the eſtate of nature, and their way and courſe but carnal) why yet they are people of hope, and there is ſome probability of their converſions in due time. The principal end why the Lord doth ſend forth, and imploy his Miniſters, is to gather his Elect. And their ſending to places, doth argue the Lord to have of his Elect there. And why may not thy kindred and friends be of that number?

Uſe 3. For *Exhortation.* 1. To exhort *Paſtors.* 2. *People.*

1. *Paſtors*, that they would Preach, preach, preach; that they would be diligent in the duty of Preaching, ſeeing it is the onely ordinary means for the gaining of ſouls, and for the winning of their people to God; and ſo they ſhall manifeſt, not onely a great love and affection to their people, and Congregations, but likewiſe to themſelves: 1 *Cor.* 9. 16.

16. *Dan.* 12. 3. Nay even to Chriſt himſelf, *John* 21. 15. *&c.*

2. To exhort the *People*, that they would not appoint God by what means to beſtow faith upon them, but would ſubmit to his appointment and Ordinance. Then may a man aſſure himſelf of a bleſſing, when he ſeeketh it in the Ordinance of God, in that way which God hath chalked out and appointed for that end and purpoſe. Why doth bread nouriſh us, rather then the graſs of the field? It is Gods Ordinance. And if the Lord will have faith to enter by the ear, as at the firſt ſin did; let us not ſtand reaſoning with him, but ſubmit to his Ordinance. Oh therefore all men and women, that think they have ſouls, (and deſire the good of them) let them make out to this Ordinance upon the Sabbath, upon the Week-day; borrow ſome time of the particular calling; hear in ſeaſon, and out of ſeaſon; ſuffer not the body to ſterve the ſoul, the particular calling to ingroſs all your time from the general. Nay, call upon your families, friends, and neighbours this way, *Iſaiah* 2. 3. As *Philip* called *Nathaniel*, *John* 1. 45. *&c.* And the woman of *Samaria* fetch'd her Neighbours to come to Chriſt, *John* 4. 29. So let us excite and ſtir up one another to this Ordinance. And

thus farre touching the firſt part of the firſt Member; *faith cometh onely by the Preaching of the Word.*

Now in the next place, the Catechiſme acquaints us with the principal outward means whereby faith is increaſed. 1. By *the Preaching of the word*, or *the hearing of the Word Preached.* 2. By *the adminiſtration of the Sacraments.* 3. By *Prayer.*

The firſt outward means the Catechiſme mentions for faiths encreaſe, is *the preaching of the Word*, in theſe words: *And encreaſeth daily by it:* And from this paſſage we commend this point of Doctrine.

Doct. *As the preaching of the word is the onely ordinary outward means for the begetting of faith, why ſo it is a very good means for the daily increaſe of faith.* More briefly. *The preaching of the word, or the hearing of the word preached, is a very good means for the daily encreaſe of faith.*

This Ordinance is like to a kind, natural Mother, which giveth ſuck to the Child which ſhe hath brought forth; it being, not onely the *ſeed* of faith, but likewiſe the daily *food* of it.

The Doctrine in hand is very evident, if ſo be we look into the Scriptures: as *Epheſ.* 4 11, 12. *Romans* 1. 11. 1 *Theſſalonians* 3.

10.

10. *Acts* 14. 21, 22. and 20. 32. And 1 *Pet.* 2. 2.

If we would have the point further argued;

1. Take we notice of the promise of God unto true Believers, constantly, and conscionably depending on this Ordinance; *Mark* 4. 24.

2. Of the great hunger and thirst that is in true Believers unto this Ordinance, *Job* 23. 12. *Psalm* 27. 4. *Amos* 8. 12.

3. Consult we with experience. Such Believers, as take all lawful occasions, and fitting opportunities to partake of this Ordinance, do they not come on in faith, and the other graces of Gods Spirit? *Psalm* 51. 8. But such of them as are more careless of this Ordinance, suffer sloth, and every trivial impediment to hinder them from it, (at the least on the week day;) is not their faith little, and languishing?

Object. But may some man say, Do you think that Sermons on the week day are to be attended and waited on?

Answ. Yes, no question, by all men and women that can possibly find time and leisure from their particular callings, 2 *Tim.* 4. 2. *Acts* 13. 42. (in the space betwixt that and the Sabbath, as it is in the Original.) And *Luke* 19. 47, 48. And when they cannot par-

take of this Ordinance (on the week da
without the overthrow of their particul
callings; yet surely then they ought to des
after it, and to account them happy, th
may take that liberty themselves may no
as *David* (when he was hindred from Go
Publick Worship) doth express himself, *Ps*
84. 1, 2, 3, 4. Now we come to the Uses.

Use 1. To reprove some that profe
themselves to have faith, but are too carele
of partaking frequently of this Ordinance
any little sickness, pain or cold keeping the
from the Publick Assembly upon the Sa
bath; and the least worldly occasion hindri
them from it on the week day. Such perso
do not imitate *David*, *Psalm* 27. 4. nor *M*
ry, *Luke* 10. 39. but *Martha*. Such Pro
fessors are not like to come on in faith, hav
little comfort of their faith, do not by thei
profession much beautifie the Gospel. An
surely this neglect is one main cause, why
many old Professors, are but mean Profici
ents in knowledge, faith, and holy conversa
tion; and why they are so outstriped by young
Professors that are more diligent in the use
of this means: as *Prov.* 10. 4. and 18. 15.
These persons may think themselves wiser
then those that are more forward; but when
their faith comes to be soundly tryed, by any
grea

great affliction, they will (by woful experience) find the contrary; Fiery tryals are to be expected, and looked for of all Christians; and then a great ſtock of faith will not ſtand a man in little ſtead.

Uſe 2. To incite and ſtir up all true Believers conſtantly to depend on this Ordinance, and if their particular callings be ſuch, as will not ſuffer them often (on the week day) to partake of it, why yet let them partake in affection; earneſtly deſire after this *Manna*, and bleſs God for the liberty that others have in this kind. It is true indeed, thoſe that are ſo forward this way, ſhall be called Preciſians, fools, and mad people, by the worldly wiſe; and that they will gad to Sermons, until they have made all away, and brought themſelves to beggery; but *Wiſdome is juſtified of her Children*: and if the like aſperſions (in the ſame caſe) were caſt upon the Head, well may the Members be contented; *Mark* 3. 21. And for beggery which they object, let the true Believer rather hearken to Gods Spirit, then to thoſe Carpers and Cavillers, 1 *Tim.* 4. 8. *Pſal.* 34. 10. and *Matth.* 6. 33.

Now that we may profit, more and more profit by partaking of this Ordinance, I will lay down ſome directions. 1. Some things

muſt

muſt be done before we come to hear. 2. Some things in the act of hearing. 3. Some things after we have heard.

1. Some things muſt be done before we come to hear, as

1. We muſt come in hatred of all ſin. That this muſt be laboured and endeavoured, ſee *Exek.* 14. 1. unto the ninth verſe. And 1 *Pet.* 2. 1. 2.

2. We muſt come with our hearts as empty of all worldly cares and thoughts, as poſſibly we can attain unto: *Exod.* 3. 5. As *Abraham*, when he went to ſacrifice his ſon in the Mount, left his Aſs and his ſervants a good ſpace behind him; *Gen.* 22. 5. So muſt we put away, and abandon our worldly thoughts and cares, when we come to hear the word; labour all we can to come with empty and free hearts this way.

3. We muſt come with humble hearts, and hungry appetites to this Ordinance, (being ſenſible of our great need of it, that we may be further builded up) *Pſal.* 25. 9. *Luke* 1. 53. and 1 *Pet.* 2. 2.

4. We muſt come with a readineſs and willingneſs, to hear and learn every truth the Miniſtry of the word ſhall commend unto us, (as well one truth as another, ſuppoſe never ſo croſs to our humours) *Acts* 10. 33.

And

nd ſo Miniſters are injoyned to teach, (as ey have time and opportunity) *Matth.* 28. *Acts* 20. 27.

5. We muſt come with a purpoſe and reſolution to obey and practiſe, ſo far as the Lord in his word ſhall reveal himſelf unto us, *Pſal.* 119. 33, 34. *John* 7. 17.

6. We muſt come in faith and confidence of a bleſſing upon our hearing, according as God hath promiſed, *Iſaiah* 55. 3. and 57. 19. Do we not know what the Lord hath ſaid of his word, *Acts* 20. 32. *James* 1. 21, Believe we this, and expect we the truth of it in our hearing.

7. Before we come, be we earneſt with the Lord by prayer, for a bleſſing upon our hearing. We muſt be earneſt in prayer for our Teachers. 1. That *their lips may preſerve knowledge.* 2. That they may be faithful, in delivering *the whole Councel of God* unto us. 3. That they may ſpeak *powerfully to our conſciences*; all which we have comprized, *Col.* 4. 3. 4. And then for our ſelves, that we may hear to edification, *Iſaiah* 48. 17. *Pſalm* 119. 18. If we muſt pray before the receiving of our bodily food, much more before the receiving the food of our ſouls.

8. In coming to hear the word, we muſt aſt to come timely, and not ſo foreſlow the time,

time, as but to come to a piece of the Ordinance, *Nehemiah* 8. 1. *Luke* 5. 1, 2, 3. and *Acts* 10. 33. These things we have spoken of, must be done before our hearing of the word, in way of Preparation.

2. In our hearing of the word, some things must be laboured and endeavoured: As

1. You must set your selves as in Gods presence, while you are hearing of his word, (and this will be a good means to prevent sleeping, talking, reading, gazing about, and all other unreverent behaviour.) See *Psalm* 2. 11. Especially whiles we are serving him in the duties of his immediate worship. Thus *Cornelius* and his company, *Acts* 10. 33.

2. In hearing of the word, we must attend diligently to what we hear; not suffering any part of that which is delivered to overslip as, *Revelations* 2 7. *Luke* 9. 44. and *Acts* 16. 14.

3. In hearing of the word, we must labour to hear with understanding and judgement, *Matth.* 15. 10. 1 *Cor.* 10 15. and 1 *Thes.* 5. 21.

4. In hearing of the word, we must labour to hear with affection and delight, *Acts* 2. 41. *Mark* 12 37. This kind of hearing will not a little help our memories, nor a little encou-

encourage our Teachers, *Pſal.* 119. 16. That this kind of hearing doth greatly encourage the Teacher, is evident by common experience.

3. In hearing of the word, we muſt apply to our ſelves, *Matth.* 19. 25. *Matth.* 26. 22. This is that which the Lord calls upon us for, *Iſaiah* 55. 2 *Hearken diligently unto me, and eat ye that which is good.* The beſt food cannot nouriſh us, unleſs we take it, and eat it; neither the word, if we do not apply it. Theſe things to be done in hearing of the word, if ſo be we would profit by it.

Now we come to the things that muſt be done after the receiving of the word.

1. We ſhall find this no little help unto us, to confer one with another of the word we have heard, as ſoon as we depart the Publick Aſſembly; Gods people to repeat the Sermon one to another, and to confer of it (as they go home together) one with another, *Pſalm* 119. 272. *Pſalm* 37. 30, 31. *Luke* 24. 15.

2. If ſo be we would profit by the word, we muſt meditate, and ſeriouſly think of that we have heard. All the things the bleſſed Virgin heard of Chriſt, ſee *Luke* 2. 19, 51. So the good man is deſcribed, *Pſalm* 1. 2. And *David* himſelf, *Pſalm* 119. 15, 97. This is an ex-

excellent means to make the word our own, and to grow by it.

3. Such as are Domeſtick Governors, (if ſo be they would have thoſe under them to profit by the word) after the Publick exerciſe (before they go to Family-Prayer in the evening) let them examine their Family, touching what they have heard that day in Publick, confer with them of the word they have heard, repeat it unto them, *Deut.* 6. 6, 7. Thus our Saviour with his Family, *Mat.* 13. 51. *Mark* 4. 34.

4. Be we earneſt with the Lord in Family, and ſecret Prayer, to write his word in our hearts, and to give us a kindly digeſtion of it; it being Prayer, both before hearing, and after, that muſt ſanctifie this Spiritual food unto us. And in Prayer, remember we to be earneſt for the good (every way) of thoſe faithful Inſtruments, of whoſe pains we have partaked; 1 *Theſ.* 5. 25. *Heb.* 13. 18.

5. A fift thing after hearing, (if we doubt of any thing we have heard) Let us in a reverent and humble manner, repair to the Miniſter for ſatisfaction and reſolution; *Mat.* 13. 38. and 19. 10. *Mark* 7. 17.

6. Sixtly and laſtly, Let us preſently ſet upon the practiſe of that we have heard, (this being the end of all our hearing)

Pſalm

Pſalm 119. 60. *Deut.* 5. 1. *James* 1. 22. *&c.* And thus we have done with the firſt Member of the fifth Principle.

Member II.

As alſo by the Adminiſtration of the Sacraments.

NOw we come to the ſecond Member of the fift Principle, which acquaints us with another good means whereby faith is encreaſed; to wit, the Adminiſtration of the Sacraments, in theſe words: *As alſo by the Adminiſtration of the Sacraments.*

But before we come to ſpeak of the Sacraments particularly, we intend (by way of introduction) ſome queſtions of Sacraments in general: As 1. In what they agree with the word, and in what they differ from it. 2. What Sacraments are. 3. What are the ends of Sacraments. 4 What are the parts of a Sacrament. 5. The union of the parts, or Sacramental union, what it is. 6. How the Sacraments of the Old and New Teſtament agree, and how they differ. 7. The number of Sacraments now in the time of the New Teſtament. Theſe queſtions being plain-

ly

ly answered, we shall the better understand the Doctrine of Sacraments.

Quest. 1. How Sacraments agree with the word, and how they differ from it?

Answ. 1. They agree in their Author, the Lord being, as the Author of the word, so likewise of all true Sacraments, *Gen.* 17. 10. *Exod.* 12. 3, .11. *Luke* 3. 1,2,3. *Matth.* 26. 26. 1 *Cor.* 11. 23.

2. The word and Sacraments agree in this, that the one as well as the other, is to be dispensed by lawful Ministers, *Mat.* 28. 19.

3. In that they both offer and reach forth one and the same thing; to wit, Christ. Thus we see in what the word and Sacraments agree

Now they differ as followeth.

1. The word declareth Gods Will unto us by speech; the Sacraments by visible signes and gestures; Sacraments being a visible word.

2. The word is as a *Charter*, or Letter-Patent, promising all good things in Christ unto all true Believers. The Sacraments are as *seals* annexed to this *Charter*, confirming what the word promiseth.

3. By the word, faith is begun and confirmed; by the Sacraments, it is only confirmed.

4. The

4. The word pertaineth to all; the Sacraments onely to ſuch as make a profeſſion of the faith.

Queſt. 2. What Sacraments are?

Anſw. They are ſacred ſignes and ſeales of the new Covenant. I call them *ſacred*, 1. Becauſe they are ordained of God, (he being the Author of all true Sacraments, as we have heard) 2. Becauſe they are ordained to holy uſe; as we may obſerve in this brief definition: then we ſay, They are ſacred *ſignes* and *ſeals*: do but ſee *Rom.* 4. 11. Now what the Apoſtle ſaith of Circumciſion, is true of all Sacraments; the Lord in them (as it were by Oath) confirming unto true Believers, that *he will be their God*; and they again (as it were by Oath) binding themſelves *to be his people*; which indeed is the ſum of the new Covenant: the Lord promiſing unto true Believers, that he will be their God, and they repromiſing unto him, to be his people.

Queſt. 3. What are the ends of Sacraments?

Anſw. 1. That they might be a meane to preſerve and ſpread abroad the Doctrine of the Goſpel; Sacraments themſelves being a viſible word, and yet no Sacraments (I mean the outward ſignes) without the word; to wit, the word of inſtitution: and

then they occasioning the Preaching of the word.

2. That so the true Church might be outwardly distinguished from all other Sects and Companies; she having Rites, Ceremonies, and Worship of Gods devising and appointing, and not of mans.

3. That they might be bonds of mutual love betwixt the faithful.

4 That so true Believers might swear Allegeance unto God, bind themselves to continue faithful and obedient unto him.

5. And especially, that they might serve to confirm the faith of Gods people in Gods promises.

Quest. 4. What are the parts of a Sacrament?

Answ. Two. 1. The sign. 2. The thing signified

The sign is the Element, or Elements; as Water, Bread, Wine, and the whole external action conversant about the same.

The thing signified, is Christ and his benefits; or the participation and communion of Christ and his benefits.

Quest. 5. The union of the parts, or Sacramental union, what it is?

Answ. This union is a real union, Christ and the Elements are truly and really united.

Hence it is, that our Saviour saith of the Sacramental Bread, *this is my body*; and of the Wine, *this is my blood*; Mat. 26. 26, 28

But this union is not a *Physical or natural union*, (as the Papists hold) as though the sign were changed or altered into the thing signified. Neither is it a *local union* (as the Lutherans dream;) as though the thing signified were locally present, as well as the sign: but it is a *mystical and Spiritual union*, and consists in the things following.

1. A natural aptness in the sign, to resemble and express the thing signified. As, doth not water naturally represent and express a cleansing; and bread and wine a nourishing and comforting?

2. The Lords appointing and applying of such and such Elements unto Sacramental use: as Water, to resemble Christ in his washing and cleansing quality; Bread and Wine, to resemble Christ in his nourishing and comforting property. This being that, (to wit, the word of Ordinance) that carries the soul of the Believer from earth to heaven, from the sign, unto the thing signified.

3. The Lord ordaining and appointing the outward sign, not onely to represent and resemble Christ and his benefits, but likewise as an Instrument and Channel to

convey him and his benefits really to the soul of the true Believer; the true Believer at one and the same time receiving the sign and the thing signified; the one Corporally, the other Spiritually. And thus we see the union betwixt the sign, and thing signified is real, but Spiritual; and wherein it consists

Now from the union aforesaid, it is usual in the Scriptures, (by an improper, but Sacramental speech) 1. To call the sign by the name of the thing signified; and contrarily. 2. To ascribe that to the sign, which is proper to the thing signified; and contrarily.

Quest. 6. How the Sacraments of the old and new Testament agree? & how they differ?

Answ. 1. They agree in the *Author*, they all being ordained and instituted by God. 2. They agree in the *thing signified*; to wit, Christ and his benefits: the Believers of the Old Testament, being as well saved by Christ, as the Believers of the New; *Romans* 4. 11. 1 *Cor.* 10. 4. Now they differ divers wayes:

1. In *Rites* and *Ceremonies*.

2. In *clearness*. The Covenant of grace was more hidden and obscure in the time of the Old Testament, (Christ the Foundation of it being not then come) then in the time of the New; and so the seals of the Covenant

nant ſutably: the Sacraments of the Old Teſtament pointing at Chriſt to come, but the Sacraments of the New, ſhewing that Chriſt is come.

3. In *efficacy*. The Sacraments of the New Teſtament (in the ordinary courſe) being more effectual then the Sacraments of the Old; a greater power of the Spirit (in the ordinary courſe) going with ours, then did with theirs; our ſouls being more perſwaſive and impreſſive then theirs.

4. They differ in *number*; there was divers Sacraments in the time of the Old Teſtament, not onely Circumciſion, and the Paſſeover, (Sacraments ordinary) but likewiſe extraordinary Sacraments, (or as ſome call them, reſemblances) as the Red Sea, the Cloud, Manna, and the water of the Rock. It is true, there was no more ordinary Sacraments in the time of the Old Teſtament (no more Sacraments for being and ſtanding) then in the time of the New.

Queſt. 7. The laſt queſtion. What's the number of Sacramens in the time of the New Teſtament?

Anſw. Onely two: *Baptiſm* and *the Lords Supper*; the former ſucceeding *Circumciſion*, the latter the *Paſſeover*. And both theſe as durable as the Church; to

continue as long as a Church upon earth. These questions of Sacraments in general, being answered, we shall come more clearly to speak of either Sacrament particularly. But before that, we intend some Application of what hath been delivered.

Use 1. For *Reprehension.* To reprove the Papists.

1. For corrupting and adulterating the true Sacraments; as *Baptism*, with their Cream, Spittle, and divers other inventions. And the Sacrament of the *Supper*, they turning it into a Sacrifice Propitiatory for the quick and the dead.

2. To reprove them for their false Coin, they having devised five Sacraments of their own; as *Orders*, *Marriage*, *Confirmation*, *Unction*, *Penance*. And thus in the case of Sacraments they adde, and adulterate; a woful Religion! they must needs erre much as touching the Covenant; when they are so left to themselves in regard of the Seales.

Use 2. For *information.*

1. To inform us touching the great *goodness and bounty of God* towards his Church and people; not onely to afford them his *Word*, but likewise his *Sacraments*; all means for their Spiritual good, all means for their being and well being in grace.

2. To

2. To inform us touching the *neceſſity of faith*, If ſo be we would receive any good by Sacraments: it being that, and that onely, which diſcerns, and laies hold upon the thing ſignified. It is not the eye and hand of the body, that can ſee and apply Chriſt; they can but extend to the ſign: that which is Spiritual, muſt be Spiritually received. Alas, the wicked and unbelievers, do but receive the outward Elements, and to their further condemnations.

Uſe 3. For *examination*. In Sacraments, as the Lord ſwears to us, ſo we to him; he to be our God for all good unto us; and we unto him, to be his dutiful and obedient people. But how is the Covenant kept on our part? Where is our living by faith, our growing in mortification, in ſelf-denial? Where is our courage for Gods truth, our zeal for his glory, our love to his Saints? Try we, try we how far we have broken our Covenant; be we aſhamed of it, bewail we it, and labour we amendment. Alas! the moſt, they reſt in the thing done, in a bare formality, little ſtir up themſelves to make good their promiſe ratified by ſolemn oath; nay, are not earneſt with the Lord to enable them this way. Thus much touching Sacraments in *general*.

We come now to ſpeak of the two Sacraments *particularly*. And firſt of *Baptiſm*, and (going along with the Catechiſm) in this form of Doctrine.

Doct. *The Sacrament of Baptiſm, is a good outward means for the increaſe of faith.* The Point is proved by theſe Scriptures; *Matth.* 28. 19. *Mark* 16. 16. *Acts* 8. 37. & 10. 47. and *Acts* 18. 8.

Reaſ. 1. Taken from the nature of Sacraments in general; they are not onely ſignes, but ſeales; the Lords greateſt means for the confirmation and increaſe of his peoples faith; he in them (as it were) taking oath for their full ſecurity, *Heb.* 6 17, 18. So the Lord is pleaſed to condeſcend to our weakneſs, and our belief; as (for the ſupport and encreaſe of our faith) he doth not onely afford us his Promiſe, but Oath; not onely his Covenant, but Seales.

Reaſ. 2. Taken from the Sacrament that *Baptiſm* ſucceeds, to wit, *Circumciſion*; Circumciſion was a good outward means to confirm and encreaſe faith, *Rom.* 4. 11. and then can Baptiſm be of leſs uſe and efficacy?

Before we come to the uſe of the Doctrine, we intend to anſwer divers queſtions concerning *Baptiſm*.

1. What Baptism is. 2. The ends of it. 3. The parts of it. 4. The necessity of it. And 5. The efficacy of it.

Quest. 1. What Baptism is?

Answ. It is the first Sacrament of the Gospel, whereby we are washed with water, in the Name of the Father, the Son, and the Holy Ghost; to signifie and seal our ingrafting into Christ, our communion with Christ, our new obedience, and admission into the visible Church. Somewhat to open this description:

1. We say, *It is the first Sacrament of the Gospel*; because it is to precede the Lords Supper. The sons and daughters of men, are first to be baptized, before they approach, or should be admitted to the Lords Supper: that is, no unbaptized person should adventure, or ought to be admitted to the Lords Table.

2. We say, *Whereby we are washed with water*; for so the word Baptism signifies, a dipping in water, or sprinkling with water.

3. We say, *In the Name of the Father, the Sonne, and the Holy Ghost*: this being the very form of Baptism that must be observed. And for the meaning of these words, *In the Name of the Father, of the Sonne,*

Sonne, and of the Holy Ghoſt; it is as much as to ſay, as that the Party baptized, is conſecrated to the worſhip and ſervice of the Trinity.

4. We ſay, *To ſignifie and ſeal our ingrafting into Chriſt*, Gal. 3 27.

5. To ſignifie and ſeal our *communion with Chriſt*: That is to ſay, to ſignifie and ſeal that we are made partakers of Chriſt and his benefits, *Acts* 2. 38. *Rom.* 6. 3.

6. To ſignifie and ſeal our *new obedience*, *Mat.* 3. 7, 8. 1 *Pet.* 3.21.

7. Laſtly we ſay, to ſignifie and ſeal our *admiſſion into the viſible Church*: As this was one end of Circumciſion, ſo likewiſe it is of Baptiſm, which ſucceeds Circumciſion: Thus *Saul* was admitted into the viſible Church, *Acts* 9. 18. The Jailor and his Family, *Acts* 16. 33.

Queſt. 2. What are the ends of Baptiſm?

Anſw. There be divers ends of Baptiſm:

1. That this and that Party might be admitted Members of the viſible Church, *John* 4. 1. as though Baptiſm were an outward mark of a Diſciple, and a means of admitting into the viſible Church.

2. That it might be a pledge unto

us.

us of our *ingrafting* into Chriſt, the *remiſſion of our ſinnes*, and *Regeneration*; *Galatians* 3. 27. *Acts* 22. 16. and *Titus* 3. 5.

3. That it might be a teſtification of our duty towards God, and a binding of us to perform obedience unto him; and therefore *Mark* 1. 4. it is called *the Baptiſm of repentance*, or of amendment of life. And *Luke* 3. 7, 8, 12.

4. That ſo we might be put in mind of afflictions, our ſupportation in them, and deliverance out of them; (we being dipped in the water, or ſprinkled with water, but not drowned) afflictions (as we may ſee *Matth.* 20. 22.) are ſometimes termed by the name of Baptiſm.

5. That it might ſignifie the unity of the Church, and might be a means of the ſame, 1 *Cor.* 12. 13. *Epheſ.* 4. 5.

Queſt. 3. What are the parts of Baptiſm?

Anſw. They are either outward, or inward. The outward is the ſign, and the word. The ſign is the element of Water, and the Sacramental action on the Miniſters part, and on the Receivers part; the Sacramentall action on the Miniſters part, is, not only his waſhing of the Party with water, but

likewiſe his putting the Party into the water, or towards the water; his continuing the Party in the water, or towards the water; and his taking the Party out of the water, or from towards the water. The Sacramental action on the Receivers part, is:

1. The preſenting of him or her unto the Miniſter to be baptized.

2. The receiving of external waſhing by water.

The other outward thing is the word.

1. The word of *inſtitution*, or the Miniſters Commiſſion in this kind, *Matth.* 28. 19.

2. The word of promiſe, *Mark* 16. 16.

3. The diſtinct pronouncing of this form: *I baptize thee in*, or *into the Name of the Father, and of the Sonne, and of the Holy Ghoſt.*

The inward thing, or thing ſignified, is Juſtification and Sanctification. The water repreſents, and ſhadoweth forth the blood of Chriſt, 1 *John* 1. 7. The Miniſters waſhing of the Party with water, ſignifies and ſeals the double waſhing aforeſaid; to wit, of Juſtification, and Sanctification; 1 *Cor.* 6. 11. The Miniſters putting the Party into the water, or towards the water, ſignifies and ſeals the Mortification of ſinne in the Party. The Miniſters continuing the Party

in

in the water, or towards the water, signifies and seals the burial of sinne, or continual encrease of Mortification in the Party; and his taking the Party out of the water, or from towards the water, the Partyes Vivification, or raising up to newness of life; *Romans* 6 3, 4, 5. The Partyes presenting to Baptism, and his receiving of the external washing, signifies and seals, how he consecrates himself to God and how he utterly renounceth the flesh, the world, and Divel, 1 *Pet.* 3. 21.

Quest. 4. What is the necessity of Baptism?

Answ. Baptism is not simply and absolutely necessary, so as there is no salvation without it; for this were to make it equal with Christs blood, and to send all to the pit of Hell that die unbaptized; although the fault be no way in themselves, or Parents. But yet it is necessary in part, or by consequence; and in a double respect:

1. In regard of Gods Ordinance, the Lord having commanded it to be used, it is necessary it should be used in obedience to his command. He that carelesly neglecteth, or wilfully contemneth any Sacrament which God doth injoyn him to use, let him look unto it, *Gen.* 17. 14.

2. In

2. In regard of our need thereof; naturally we are dull in conceiving of things Spritual, slow in believing the good things promised in the word, and very doubtful to apply them to our selves; and therefore we have great need of such helps and means.

Quest. 5. What is the efficacy of Baptism?

Answ. It is onely effectual unto the Elect, and at what time the Lord sees the fittest, and the best.

Now we come to the Uses:

Use 1. For *Confutation.* 1. To confute the Papists, and divers wayes:

1. They corrupting this Sacrament by adding unto water divers inventions of their own; as Cream, Oyl, Salt, Honey, Spittle, Crossing, and the like. Thus they go from the first institution, adulterating the Ordinance of God: Look we at the first institution, and are not those their additions confuted, and to be rejected?

2. To confute their absolute necessity of Baptism (as though none dying unbaptized, could be saved) when not the want, but the continued contempt of Baptism damnes; see *Acts* 2. 39. and 1 *Cor.* 7. 14.

3. To confute that Doctrine of theirs, they holding that this Sacrament confers grace by the very work done; and so they e-

qual

qual it to the blood of Christ; exclude the work of the Holy Ghost, and (upon the matter) affirm that all baptized persons shall be saved. But do but see *Acts* 8. 13, 21, &c. and divers other Doctrines the Papist have concerning baptism, which are directly contrary to the Scriptures.

2. To confute the Anabaptists, who first, too much derogate from baptism; they making it onely a sign, but not a seal; a sign of Christian profession, but not a seal to confirm faith, and a means to encrease it; contrary to what hath been delivered, and unto that direct place, *Rom.* 4. 11. unto which Baptism succeeds.

2. To confute the Anabaptists their denying of Baptism to the Infants of Christian Parents. But 1. Why not they to be baptized, as well as Jewish Infants to be circumcised? 2. They being within the Covenant (as the Children of Christian Parents are, *Gen.* 17. 7. *Acts* 2. 39) must not the seal needs belong unto them? as see *Act.* 2. 38, 39. 3. This being typified in the time of the Old Testament, which may be observed 1 *Cor.* 10. Children as wel passing through the red sea, as elderly people. 4. Christs command, *Mat* 28. 19 the Apostles must *go into all Nations, teaching such* as were capable; and so many as did submit

mit to the Gospel must be baptized, they, and their Children (Children being a great part of any Nation) 5. Christs example, *Matth.* 19. 13, 14. And how must little Children come to Christ, but in his Ordinances? and what Ordinance are they capable of, but this? 6. The Apostles practice, *Acts* 16. 15, 33. 1 *Cor.* 1. 16. It is not said, there was no little Children in those houses, or if there were, that they were left unbaptized; but whole households baptized, without any distinction or exception.

And as touching that objection of the Anabaptists:

Object. We do not read in the new Testament of any one particular Infant that was baptized.

Answ. I answer. Neither do we read in the new Testament of any women to partake at the Lords Table. But do they think no women did? or that women now should not? Therefore those persons are to know, that to deny necessary consequence, is to deny a great part of the Scriptures.

Object. But suppose the Parents be Christians by a general profession, but yet their lives dissolute, may their Children be admitted to baptism?

Answ. First, We do not read of any Jewish

Jewish Infant that was brought to be Circumcised, which was put back for the wickedness of his parents.

2. The immediate parents are not only to be regarded, but also the Ancestors, *Rom.* 11. 16.

Use 2. For *Reprehension.* First, To reprove such Ministers as take upon them to baptize, and yet unqualified men; altogether unable to lay forth the Doctrine of Baptism unto their people; meddle with that which themselves understand not. Is such a person fit to represent God, who knowes neither the nature of the Covenant, nor of the Seals: Is it not (the Minister standing in Gods stead to the people) as if the Lord sealed a Covenant to his people which he knew not the meaning of, no nor of the Seals: Although I will not say, the Baptism of such is a nullity; yet I may say warrantably, that such *Idol Pastours* have nothing to do to baptize, it being an utter inverting, or absolute wronging of our Saviours prescribed order, *Mat.* 28. 19. and to the same purpose the Apostle *Paul*, 1 *Corinth.* 1. 17. He being (and so all Ministers) sent *first*, and *principally to preach*, and *then to baptize.*

2 To *reprove* the great presumption of such *women* as do take upon them to baptize.

Object. But did not *Zipporah* circumcise her child? *Exod.* 4. 24, &c.

Answ. The Question is not what she did? but whether she did well or no? In all probability, not: First, because she seems (her husband being untowardly weak) to prevent his doing of it. 2 She doing it in anger: And 3. With contempt of Circumcision. But that it is unlawful for women to baptize, is evident, 1 *Cor.* 14. 34. the Apostle, *not permitting a woman to teach* ministerially. And if not to *teach*, why then not to *baptize* (baptizing being a Ministerial action as well as preaching.) Therefore such women as have been guilty this way, have great cause to humble themselves.

3 To *reprove the most parents*, few of them endeavouring to present their children to baptism as they ought.

1 Not considering (and bewailing it) that they have been instruments to convey sin and death to their children.

2. Not examining themselves whether they be in the Covenant or no, and so their children infolded and comprehended, *Gen.* 17. 7. *Acts* 2. 39.

4 Not earnest with the Lord by Prayer, to remember his Covenant with them and theirs, and to make it good to them and theirs.

4 Not

4. Not ſtirring up their faith to apprehend the Promiſe for themſelves and children.

5 Not rejoicing to ſee their children admitted into the viſible Church; nay, to ſee their ingrafting into Chriſt confirmed & ſealed by Baptiſm. Alas, the moſt Parents make a meer complement and matter of form of it; and when it is over, ſuffer their children (elder and younger) to run riot, never urging them with the Covenant on their part.

4. To reprove ſuch perſons, as when Baptiſm is to be adminiſtred (without any extraordinary occaſion) depart the Congregation before, not ſtaying until the Ordinance be ſolemnized: As though they were unwilling to be put in mind of Gods Covenant with themſelves in Baptiſm, the great benefits ſealed unto them in the ſame: or rather, as though they had no mind to be remembred of their own Covenant made with God in Baptiſm, as deſirous to make good the ſame: nay, hereby demonſtrating themſelves to have no voice in admitting others into the viſible Church; or ſeeming by their careleſs departure not to value their priviledge: Nay, hereby denying to do that office for others, which others have done for them, to wit, to

help in prayer for the party or parties to be baptized.

5. To reprove divers of Gods people, too ſeldom calling to mind their Baptiſm (the Solemn Covenant in that Ordinance ratified and confirmed betwixt God and themſelves). And this is one reaſon why they are ſo weakly aſſured of Gods favour, and of ſins remiſſion; why their corruptions are ſo ſtrong and unmortified; why their Graces are ſo weak and out of exerciſe; why they have no more power and might againſt all their Spiritual enemies; why (after a fall) they are ſo long in recovering and raiſing up again; not ſpeedily conſidering that Baptiſm (although but once adminiſtred) extends to all ſins, paſt, preſent and to come.

6. To reprove the moſt Baptized perſons; having the badge of Chriſtians, but living like Infidels: the mark of God in their foreheads, but the mark of the Divel in their lives and converſations; never ſeriouſly conſider the ſolemn Oath they took to God in Baptiſm; there ſwearing that they would renounce the fleſh, the world, and the Divel; how they there conſecrated themſelves to God, but live as though they had then conſecrated themſelves to the Divel: Chriſtians in name, but the Divels ſlaves in deed, living

living in all manner of diſobedience and impiety, having taken Gods Preſs-money, but living to fight againſt Him, his Miniſters, his People, his Ordinances, his Laws. But let thoſe forſworn runagates know, that a woful Strappado attends them in this life and in the life to come. So much for this Uſe of Reprehenſion.

Uſe 3. For Tryal and *Examination*; Whether we be inwardly baptized or no, whether we find the efficacy and power of Baptiſm in ſome meaſure, or no: If we do not, it is not the outward Baptiſm that will ſerve the turne. It was the manner of the Jews to ſtand much upon outward priviledges *Jer.*7.4. *Mat.* 3.9. *Rom.*2.25. and ſo we divers of us, ſtand much upon our outward Baptiſm; but if we be not inwardly baptized, we are no better (in Gods eſteem and account) then Turks and Infidels: and if we live and die without inward Baptiſm, our outward Baptiſm ſhall but aggravate our condemnations. Outward Baptiſm (it is true,) is the Seal of Regeneration, but the Word is the ſeed of it: therefore try and examine we what work the Miniſtry of Gods Word hath had in our hearts, whether by this immortal ſeed, we be begotten to God or no, 1 *Cor.* 4.15. *Epheſ.* 1.13. 1 *Pet.*1.23. Obſerve we what effect the Miniſtry

stry of the Word hath had in us: what new light hath it brought into our minds, what new quality into our wills; what change hath it wrought in our affections and conversations? Especially examine we our affections: First, What love is there in us to *God*? Do we so love him, as we must needs be often chattering unto him, calling him Father affectionately? *Gal.* 4 6. 2. What love to *Gods word* and the *Messengers* of it? *Job* 23. 12. 1 *Pet.* 2. 2. *Acts* 16. 15. *Gal.* 4. 15. Many that stand much upon their outward Baptism, have no affection to the Word and the conscionable Ministers of it; they cry out, There was never good world since there was so much preaching. But where is the power and efficacy of the baptism of such? 3 What love to the *People of God*? 1 *John* 3.14. But many a baptized person (of all people) cannot endure them. Well, do we observe the renewing and change aforesaid to be wrought in us? then we are baptized with the Holy Ghost. Can we demonstrate our true Conversion by the Word? then the Seal is properly ours. The more lively we feel the new Creature in us; the more we find the power and efficacy of baptism.

Use 4 For *Exhortation*: 1. We exhort *Parents* in presenting their children to baptisme

tism, to examine themselves whether they themselves ever came into the Covenant by an actual faith or no: If they have not, let them labour for faith by a constant dependance upon the Ministry of the word: To present a child for the Seal of Regeneration, and themselves to be in the estate of nature; alas, what comfort can it afford unto them? A man to bring his child for the Seal of that which himself hath not, nay, which he hath no affection unto; Is it not an uncomfortable piece of business? But if the parents be come into the Covenant by an actual faith; why then, let them make use of their faith in this business.

First, By calling to remembrance the free and gracious Covenant which God hath made with them and theirs, *Gen.* 17.7 *Acts* 2.39. that although their child, or children (by natural generation) be lumps of sin, and under wrath, yet in regard of Gods Covenant and free acceptation, they are beloved, holy, and blessed.

2 By being earnest with the Lord to make this Ordinance effectual to their child in his own good time.

3 By apprehending and fastning upon the Promise for them and theirs.

4 By rejoicing to see the livery of

Christ put upon their child, their child so honoured.

5. By educating their children accordingly. *Ephes* 6 4.

2 To exhort all *Baptized persons.*

First Such as are unregenerate and in the estate of nature, manifesting no lesse by their way and course.

First, That they would consider what they are, doing; even acting the parts of treacherous and foreswome persons, proceed just contrary to their Vow and Oath in Baptism.

Secondly, To consider what a deal of ingratitude they manifest to God, thus abusing his Livery: he that prevented them with this Sign and Seal of the new Covenant before they had any ability to conceive of it; that was *found of them before they sought him*; that put a pledge into their bosomes concerning his gracious meaning towards them, did they not shew themselves careless of it: nay, he that by his Sacrament so provoked them to embrace the Covenant.

3 To exhort them that they would never rest until such time as they have a feeling of that renewing power signified in Baptism; to wit, the power of Christs death mortifying sin in them, and the vertue of his Resurrecti-

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on raiſing them up to newneſs of life. To this purpoſe let them be earneſt with the Lord in prayer as well as they can, follow hard after the powerful preaching of the Word, that ſo they may attain to Regeneration, whereof Baptiſm is the Seal. It is true, if they take this courſe they ſhall be called Puritans and Preciſians. But let them remember their ſolemn Vow and Oath in Baptiſm, and not regard the malice of Satan, and the reproaches of men.

2 To exhort ſuch as have true grace, are regenerate, often to meditate upon their Baptiſm for the helping of their faith. Is any temptation violent? any corruption ſtrong? any grace weak? nay, hath Satan and corruption given the foile, prevailed in particulars? Why then, call to mind thy Baptiſm, Gods Covenant with thee ſignified and ſealed in it: this is an excellent way to get up thy faith, and ſo to get thee up being fallen, and to keep thee up being in the fight and combat. For we are to know, that the ſignification, force, uſe and fruit of this Ordinance, doth not continue only for a moment of time, but for the whole courſe of a mans life. Thus much for Baptiſm.

Now

Now we come to the Sacrament of the Supper; and commend the Doctrine of it unto you in the point following.

Doctr. *As the Sacrament of Baptiſm is a good outward meanes to encreaſe faith; why ſo eſpecially the Sacrament of the Supper.* But having ſpoken of Baptiſm, take the Doctrine more briefly: *The Sacrament of the Lords Supper is an excellent outward meanes to encreaſe faith.*

Do but ſee 1 *Cor.* 10. 16. As though the Apoſtle ſhould ſay, The participating of the Supper, is it not an excellent Signe, Pledge, and Meanes of our growth in Chriſt, to encreaſe our faith? And 1 *Corinth.* 11. 26. *Yee do ſhew the Lords death*; to wit, as to others, ſo to your owne faith, for the encreaſe and confirmation of it.

Reaſon 1. The Sacrament unto which this ſucceeds (to wit the Paſſeover) was an excellent meanes this way; that is to ſay, for the encreaſe and confirmation of faith.

Reaſon 2. In the Sacrament of the Supper there is ſuch a lively picture and repreſentation of Chriſt and his benefits, *Galat.* 3. 1. *Crucified among you*, As by the preach-

ing

ing of the word, ſo by the adminiſtration of the Sacraments; eſpecially by the adminiſtration of this Sacrament.

Reaſ. 3. This was one principall end why Chriſt inſtituted and ordained this Sacrament, to wit, that his peoples faith unto the worlds end (in the conſcionable celebration of it) might be encreaſed, and confirmed.

Now for the opening of this Doctrine, we intend to anſwer divers queſtions. 1. What this Sacrament is. 2. The difference betwixt it and Baptiſm. 3. The parts of it. 4. What is to be done of us, that in the uſe of this ordinance, our faith may be encreaſed.

Queſt. Firſt, What the Lords Supper is?

Anſw. It is the ſecond or latter Sacrament of the Goſpel, wherein by bread and wine duely adminiſtred and received, the true beleever is fed and nouriſhed unto eternall life.

A little to open this deſcription. It is the ſecond, or latter Sacrament of the Goſpel; becauſe in order, baptiſm is to precede and go before it: wherein by bread and wine, elements, firſt not very hard to be come by. Secondly, Very apt unto the purpoſe appointed; to wit, to ſignifie and ſeal ſpiritual food, nay

nay very apt (wine being appointed and afforded as well as bread) to signifie and seal a compleat feast to the soul, full and perfect nourishment by the Lord Jesus, the thing signified; Duely administred and received] that is, when the persons administring and receiving, are rightly qualified; and the same rites and actions punctually observed which the word of God prescribes and enjoynes; the true beleever he being the party only that is capable of this feast, and unto whom it belongs, is fed and nourished unto eternal life. The bread and wine not only representing the body and blood of Christ, but exhibiting and conveying them to the soul of the beleever for his spirituall nourishment.

Quest. 2. How the Lords Supper differs from baptism?

Answ. First, We will shew briefly wherein they agree: Secondly, wherin they differ.

They *agree* in these things. First, they both *represent* whole Christ to the soul. Secondly they both seal up whole Christ to the soul (we mean by whole Christ, as Christ for justification, so for sanctification.)

1 Now these Sacraments *differ* divers waies. First, in *order*, baptism goes before, and the sup-

upper follows; as being, goes before growing. Secondly, In *frequency*; Baptism is but once to be received, the Supper often. We are but once born; but after we are borne, we have need of frequent nourishment. Thirdly, they differ in the *elements and external rites*. Fourthly in their particular ends; Baptism being properly the seal of *regeneration*, but the Supper properly the seal of *growth*, and confirmation. The former, the seal of Christian being; the latter, the seal of Christian well being.

Quest. 3. What are the parts of this Sacrament.

Answ. They are either outward, or inward: The outward, as the *signe*, and the *word*. By the *signe* we mean the elements of bread and wine, and the sacramentall action on the Ministers part, and on the receivers part. The The other outward thing is, the *word* (the word added to the element, or elements, makes a Sacrament.) Now by the word here we are to understand, First the word of *institution* or command; *do this* Secondly, the word of *promise*; *this is my body which is given for you*; *this is my blood, which is shed for you*. The inward thing, or thing signified, is the *body and blood of Christ* given and shed for our sins; and our spiritual *eating* and

drinking of them for our nouriſhment unto eternal life.

Queſt. 4 What is to be done of us, that in the uſe of this ordinance our faith may be encreaſed?

Anſw. Something we muſt do *before* receiving; ſomething *in* and *about the act* of receiving. And ſomething *after* we have received.

1. For the firſt part of the anſwer; what we muſt do *before* our receiving. This the Apoſtle acquaints us with 1 *Cor.* 11. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* Now we are to know, that when the Apoſtle ſaith, *let a man examine himſelf*, he doth not leave it to our choice and diſcretion; as let a man examine himſelf, if he ſo pleaſe. But the Apoſtle ſpeaks imperatively; that is, I injoyn and command from the Lord every one, before they receive, to practice this duty of ſelf-examination; that they ſequeſter themſelves from all other occaſions, and in their thoughts make choice of fit time and place, and ſo ſeriouſly fall upon this buſineſſe. And if it be demanded, what we muſt examine our ſelves of or about. I anſwer, firſt, whether we have ſome meaſure of ſaving *faith* or no. For firſt if we have no meaſure of this grace,

grace, how can we expect an encreaſe of it by the Sacrament; an encreaſe of that we are not at all poſſeſſed of? 2. If we have no meaſure of this grace, what have we to do at the Supper of the Lord? it being an ordinance to confirm and ſtrengthen faith where it is already begun, and not to begin it where it is not. 3. If upon ſerious examination we find no meaſure of this grace begun in us, hereby we ſhall (or at leaſt ſhould) be occaſioned more earneſtly and conſtantly to depend upon the miniſtry of the word, that this grace may be wrought in us, and ſo in time, we fitted to approach to the Lords Table. And 4. If upon examination it appear we have ſome meaſure of this grace; hereby we ſhall not only be encouraged to preſent our ſelves at the Lords Table; but hereby likewiſe, not only this grace of faith, but all other graces (fitting a worthy communicant) wil be pointed, quickned, and ſtirred up in us; that ſo we may more profitably and comfortably receive. And this is one main reaſon why this duty of ſelf-examination muſt be renewed as oft as we partake at the Lords Table, it being an excellent means to quicken and ſet on work the graces of Gods ſpirit, that ſo we may receive more worthily. Now in affirming, a man muſt examine himſelf before he partake

take at the Lords Table; it is not our purpose to justle out self-examination at other times; as though a man were never to examine himself but then: For he that doth not practise a weekly, nay, daily examination, it is to be feared, will be far to seek in this Duty, when he should by it prepare himself to the Sacrament. Although we make some difference betwixt the weekly or daily examination, and the examination before the Sacrament, the former being but a reviewing and considering of our daily disobedience and unkind dealing with the Lord, every way so kind and gracious unto us, the better to prepare and fit to secret prayer: But the latter being a tryal of our selves, how we are qualified as fitting Communicants.

Now to lay down some Marks and Signes of a true saving faith; 1 Do we observe our selves very short in this Grace; and is it a trouble and grief unto us? *Mark* 9 24. Many speak of a good faith they have had ever since they were born, and thank God they have alwayes been freed from doubting; but such persons are farre from a true saving faith. But if upon a true sight and sense of our misery wee would faine apply Christ, and the promise of pardon and forgiveness in and through him, grieve because we

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can come no nearer Chriſt, and can get him no nearer unto us. This is a good ſigne.

2. What means do we uſe that we may grow in faith? Do we *pray* earneſtly for an encreaſe of it? *Luke* 17. 5. many ſeldome or never employ themſelves this way, ſeldome or never pray for faith; an ill ſigne, whatſoever they think of themſelves. 2. Do we earneſtly hunger and thirſt after the miniſtry of the Word, that ſo we may *grow* in this grace? 1 *Pet.* 2. 2 Divers regard not this ordinance, are very indifferent whether they partake of it or no: This is a very bad ſigne. 3. Do we love a Saint, as a Saint; even a poor man or woman that we perſwade our ſelves to be truly religious and godly, better then the richeſt man or woman irreligious or ungodly? 1 *John* 3. 14. *Pſal.* 16 2, 3. Many perſons, of all people, they cannot away with the forward in religion, have not a good word for them; a very ill ſigne, 4. Is there in us an earneſt endeavour after univerſal obedience? although we daily take up our arrows ſhort, yet we do not favour our ſelves in this known ſin or that, but mourn for it, ſtrive againſt it (although the corruption inward and unknown to others) *Pſal.* 18. 23. and 119. 101. *Heb.* 13. 18. But if our courſe be uneven; we obey in ſome things, but

have no care to obey in other things, in all things; it is an ill signe; *Mark* 6. 20. And such is the obedience of the most.

This is the first thing we must examine our selves of and about, to wit, whether we have *saving faith* or no: which if we have not some measure of, we have nothing to do at the Lords Table; but if we come, come upon our perill; and to the great indangering of our selves. And yet such persons must not sit downe satisfied without the Sacrament, but must earnestly (in the use of all other means) labour for faith, that so at the length they may warrantably and comfortably partake of this ordinance. This I say, is the first thing we must examine our selves of and about, before our receiving, Whether we have some measure of saving faith or no.

2. The second thing, we must examine our selves of and about, before we partake at the Lords Table (if so be we be such as have formerly, and heretofore worthily received) is how we have profited in faith and other graces since the last time we received. The Lords Table is a feast of growth, and the Lord expects at our hands that the ofter we come to his Table, the more we should come on in grace. Now if upon examination we find our selves to grow, we may come with the more

more boldneſſe and courage, that ſo we may ſtill make a further progreſſe (our experience of receiving good at this feaſt, putting us on.) But if ſo be upon examination, we find our ſelves to have been bad proficients, have ſuffered grace to go out of exerciſe, this or that corruption to get head, we muſt be the more humbled and dejected. And the greater our ſlips and falls have been, the more to make our hearts ſoft and tender by courſes of humiliation; the more earneſt we muſt be with the Lord for pardon and forgiveneſſe, and that he would bleſſe our approaching unto, and proceeding at his table, that ſo we may renew our ſpirituall ſtrength, and come on in the courſe of Chriſtianity.

And one thing we would adde, even to thoſe that carry themſelves the moſt holily and watchfully betwixt Sacraments; that ſeeing they gather and contract ſo much rubbiſh and ſoil in the intermiſſion, as they ſtand in great need to quicken and ſtir up their deſire to the Sacrament, and all other graces fitting worthy communicants; that theſe, I ſay, would by *extraordinary praier* (before they come to the Sacrament) quicken, and ſtir up the graces of Gods Spirit in themſelves, that ſo they may receive the more worthily. And thus much now touching what we muſt

do *before* we receive, if ſo be we would receive to the encreaſe of our faith.

The ſecond thing is, what we muſt do *in and about the act of receiving*, if ſo be we would receive worthily; and to the encreaſe of our faith?

Anſw. Such as have prepared themſelves, as aforeſaid; Firſt, muſt labour to make ſure to partake of *all* the publick ordinances before the adminiſtration of the Sacrament. they muſt not come dropping in when the Miniſter is at praier, or in his Sermon; but ſhould take *all* the ordinances before them. 2. Betwixt the Miniſters going out of the pulpit and his repairing to the Lords Table; ſtir up thy ſelf by conſidering that now thou art upon a great buſineſſe, to renew thy covenant with the Lord, and the Lord with thee; he to continue thy gracious, faithfull and all-ſufficient God in and through Chriſt, for thy good every way. And thou to continue his ſervant in better obedience then ever hitherto thou haſt performed unto him: and as the Lord intends fairly and faithfully towards thee; ſo earneſtly deſire and reſolve the like towards him. 3. When the Miniſter doth addreſſe himſelf to the Celebration; then ſeriouſly ſummon thy outward ſenſes and inward affections to attend the whole buſineſſe in hand.

hand. Let nothing done at this ſacred feaſt fall to the ground, but employ thy outward ſenſes upon the elements, and upon the ſacramentall acts of Miniſter and people; and conſider with thy ſelf (for the inciting and ſtirring up of thy faith) that they are all ſignifying and ſealing, as before thou haſt heard: and ſo, whilſt thou art thus employed, thou ſhalt not only receive the bread and wine *of the Lord*, but the bread and wine *which is the Lord*; as the one outwardly, ſo the other inwardly. Thus we have heard what muſt be done *in and about the act of receiving*.

Now we come to the third thing, what muſt be done *after* we have received.

Anſw. 1. We muſt be willing to joyn with the congregation in *praiſe* and *thankſgiving*; and ſo likewiſe in our *liberality* to the poor. *Matth.* 26. 30. *Heb.* 13. 16. 1 *Cor.* 16. 1, 2.

2. After we are departed the congregation, we muſt labour to keep up our faith, verily perſwading our ſelves that the Lord will not fail a jot of his covenant renewed with us; but as he hath ſaid, and ſealed, ſo he will work in us and for us. It is Satans manner with ſome good communicants, preſently after they have received, to ſtir up in them

thoughts of unbelief; as though their communicating were to no purpose, but had been altogether in vain. But in this case, let them remember that the flesh of Christ is *meat indeed*, and his blood *drink indeed*; and that the Lord in the Sacrament doth not mock the prepared soul, but intends fairly and in faithfulnesse.

3. Sometime that day, in secret, take a survey and review of thy receiving; what inward converse there was betwixt thee and the Lord in that businesse, what secret signes and passages of love; how thy affections were stirred and moved, and how they continue. Now in this survey and review, if thou find there hath been little stirring and moving, but rather deadnesse and dulnesse: then thou hast just cause to suspect that there was some great want in thy preparation, which if (upon examination) thou perceivest, thou must greatly humble and *judg thy self, that so thou mayest not be judged of the Lord.* 1 *Cor.* 11.31. But if upon examination thou find that thou seriously endeavoredst to prepare thy self, as did befit this sacred businesse; although thou must be sensible of the affliction, yet thou must not be too much dismaied, but in the Lords means, wait the Lords time for the fruit of the Sacrament; remembring what the holy

holy Ghoſt ſaith, *Pſal.* 97.11. *Light is ſown for the righteous, and gladneſſe for the upright in heart.* Now on the contrary, if in this ſurvey and review thou doſt find thou didſt ſpeed *well* at the Sacrament, that thou hadſt ſweet converſe with the Lord, thy affections graciouſly ſtirred and moved, and ſo continue: Oh, then thou haſt great cauſe, 1. To bleſſe and praiſe God. 2. From this experience of his love to be confidently earneſt with him, that thou maieſt daily find and feel the fruit of the Sacrament. And 3. Upon this ground, haſt thou not cauſe to be forward to this feaſt another time; nay at all times as thou ſeeſt a call? And 4. and laſtly, haſt thou not cauſe the more carefully to look to the covenant on thy part; as thou haſt vowed, ſo to pay; as thou haſt promiſed new obedience, better obedience, ſo to endeavour the performance? *Pſal.* 76.11. and 116.14,18. *Eccleſ.* 5.4,5. And thus now we have anſwered the fourth queſtion; what muſt be done of us, that in the uſe of this Sacrament our faith may be encreaſed. We come to the Uſes.

Uſe 1 To inform us touching the great wrong the Popiſh teachers labour to do the people of God, as concerning this ordinance, by their altering, adding, detracting, anni-

hilating. 1. By their *altering*, they changing the nature of this ordinance, turning this Sacrament into a propitiatory ſacrifice for the ſins of the living and the dead; the Miniſter into a ſacrificing Prieſt, and the communion Table into an Altar. 2. By *adding* a multitude and world of ceremonies to this ordinance, of their own inventing, and which have no footſteps in the word of God; they ſo contrarying this buſineſſe, as though they were in hand with ſome masking ſhew, or acting ſome ſtage play. 3. By *detracting*, they depriving the people of the wine, as though they were unwilling they ſhould have a full meal. Nay 4. They altogether *annihilating* this ordinance, by their curſed tranſubſtantiation; teaching, upon the words of conſecration, that the elements ceaſe to be, in regard of their ſubſtance; and that they are changed into the body and blood of Chriſt. Thus, and many other waies, do the popiſh teachers go about to wrong Gods people in regard of this excellent ordinance, a ſpeciall means which the Lord hath appointed for the encreaſe and furtheranee of his peoples faith.

Uſe 2 To *reprove* divers perſons. 1. All ſuch as adventure to this Sacrament, not being qualified with ſaving faith; How can ſuch

ſuch perſons expect an encreaſe of that which they are not at all poſſeſſed of? nay, what have ſuch to do at the Lords Table? The truth is, they have no call unto it; but in coming, they partake unworthily in a high degree. If ſuch as are true believers may partake unworthily (as is very evident in the example of the *Corinthians*, 1 *Cor.*11.17. *&c.*) How unworthily do they partake? alas, what do all ſuch when they receive, but exceedingly prophane this holy ordinance? And that this is no little ſin, do but ſee 1 *Cor.* 11. 27. that is, *guilty of the death of Chriſt.* Now it is a great ſin to be guilty of the death of any man; but to be guilty of the death of an innocent man, of the death of the innocent Lamb of God, of his death who was God as well as man; how foul and horrible a crime is this? If the death of *Abel* did lie ſo heavily upon the conſcience of *Cain*, *Gen.* 4.13. How ſhould the death of the Son of God lie heavy upon their conſciences that are guilty thereof? And the Apoſtle tels us, to receive *unworthily* (as they muſt needs do in a high degree, that have no meaſure of ſaving faith) is to be *guilty of the death of Chriſt*: His meaning is, that all ſuch as receive unworthily, doe (upon the matter) conſent unto the horrible fact of *Judas*, and the Jewes,

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in their crucifying of Chriſt. But this is the miſery, that men and women will not beleeve the word of God, but their own thoughts, and conceits; what they will ſay, or at leaſt think. Are we not baptized perſons? Do we not profeſs the Goſpel? Do we not come to the Church? And do we not come in our intents and meanings, to receive good at the Lords Table? And will you make us guilty of the ſame ſin that *Judas* and the Jewes were in their crucifying of Chriſt, and to conſent to that bloodie and horrible fact of theirs?

I anſwer, the Apoſtle affirms no leſſe of all unworthy receivers. And it is an undoubted truth which you have heard; that all who are not qualified with ſome meaſure of ſaving faith, receive unworthily in a high degree.

1. Oh then, firſt we ſee all perſons groſly ignorant (coming to the Lords Supper) to be in a woful caſe; there can be no ſaving faith in ſuch: this faith ever preſuppoſing ſome meaſure of knowledg in the myſteries of religion. Alas! how many approach to this Sacrament, and cannot tell what a Sacrament is; what this Sacrament is; what are the ends why this Sacrament was ordained; neither how it ſhould be received?

2. See

2. See we all prophane perſons (coming to this Sacrament) to be in a lamentable caſe; I mean ſwearers, drunkards, whoremaſters, prophaners of the Sabbath; &c. It being plain, that ſuch have no meaſure of the grace aforeſaid; ſaving *faith* ever *purifying the heart*. *Act.* 15.9. And if the heart be in ſome meaſure clean, it will appear in the life.

3. See we many others (partaking at the Lords Table) to be in a wofull caſe, ſuch as have ſome meaſure of knowledg; and it may be ate of civil converſation. But they are inward oppoſers of ſincere preaching, and ſo of ſincere profeſſors; they would either have no preaching at all, or elſe eſpecially approve of that which doth the moſt tickle the ear. And ſo for profeſſors of religion that are forward, they have no mind, no affection unto them; think they are but half witted people, factious, and turbulent; have no delight in their company. Now ſuch perſons are far from the grace aforeſaid. And this one thing I would have you to take notice of; many we have, that are very forward after the Sacrament in their kind, needs they muſt receive at Eaſter however; and yet have no deſire after the powerfull preaching of the Word, care not much whether they ever hear a powerfull

erfull Sermon or no. That that we would give you to underſtand of ſuch perſons, is this; that their deſire after the Sacrament is not a kindly deſire, and from Gods Spirit; but a popiſh, prepoſterous, and corrupt deſire. Thus we have reproved the unregenerate and unbeleevers adventuring to the Lords Table; and as you have ſeen *their ſin*, 1 *Cor.* 11.27. ſo you may the *puniſhment* attending them for the ſame, ver.29. that is, *Judgment*; temporall, eternall, if they do not truly and ſeriouſly repent for it.

The ſecond branch of this uſe of reproofe extends it ſelf to divers who are qualified with ſome meaſure of ſaving faith. Firſt, (the Lords Supper being ſuch an excellent means to *encreaſe* and confirme faith) that they do no more *frequent* it; when as they might often partake conſcionably, and comfortably; no impediment being in the way but their ignorance, ſloth, or this needleſſe fear, or that. 1. Their *ignorance*, not throughly receiving information what an excellent help this would be to their faith and other graces; and how the Lord commands them to receive often; 1 *Cor.* 11. 6. As for other ends, ſo to *ſhew forth Chriſts death untill his coming* to judgment. Or 2. Their *ſloth*; they being unwilling to ſet upon that prepara-

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tion which is required of thoſe that receive worthily: as though this were ſo difficult a thing to thoſe that uſe a daily examination, and upon occaſion inure themſelves to courſes of humiliation. Or 3, *This or that needleſſe fear*: As haply, becauſe their faith is ſo little, and therfore that they ſhould not receive worthily: Whereas this ſhould greatly induce them to haſten to this feaſt of fulneſs for the ſtrengthening and encreaſe of that they complain to be ſo little: the Sacrament being the proper portion of ſuch, eſpecially belonging unto thoſe truely ſenſible of their wants. If we look at the firſt celebration of this ordinance, we ſhall upon examination find, that our Saviour did adminiſter to thoſe that were far from perfection; nay full of infirmities. And thus we reprove divers true beleevers 1. for not coming *oft enough* to the Lords Supper, no juſt impediment lying in their way. 2. To reprove divers true believers, who come (and it may be frequently) to the Sacrament; but it is in a cuſtomary way, a ſleepy careleſſe way, do not reexamine their faith, do not (by *extraordinary prayer*) ſo ſtir up their graces, as befits them in the act of receiving, do not earneſtly labour ſpirituall conſideration; ſummon their outward ſenſes and inward affections to attend

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the whole buſineſſe in hand. And after they have received, little obſerve the fruit of their receiving: Now ſuch are to know, that partaking in this manner at the Lords Table, they partake unworthily in a degree. And hence it comes to paſſe, that they are ſo far from gaining ſpiritual ſtrength by this ordinance, as they occaſion the Lord to bring divers temporall judgments upon them; as we may ſee in the *Corinthians*, 1 *Cor.* 11. 30. Oh therefore let all ſuch know, they have great cauſe to mourn for what is paſt, and better to look to the matter for time to come. And thus we have done with the uſe of reproof.

Uſe 3 For *Exhortation.* 1. To exhort all ſuch as have not ſome meaſure of ſaving faith, earneſtly to labour after it by a conſtant dependance upon the miniſtry of the Word, that ſo in time, in due time, they may ſafely and comfortably approach to the Lords Table. Alas, otherwiſe they will be ſo far from receiving good by this ordinance, as they will *eat and drink damnation to themſelves.* The truth of it is, this ordinance is not to be careleſly neglected by any of competent years, and wit; (for you muſt not think the Sacrament to be a feaſt for children, fools, or the diſtracted and mad:) I ſay, it

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muſt not be careleſly neglected (*Numb.*9.13.) by any of competent years, and wit: And yet notwithſtanding, none muſt approach unto it, but ſuch as are qualified with the grace of ſaving faith; for if they do, they partake unworthily in a high degree; and ſo become *guilty of the body and blood of Chriſt*; that is, upon the matter, joyn with *Judas* and the Jewes in the death of Chriſt; approve of that horrible fact of theirs, and ſo *eat and drink damnation to themſelves.* And it will not ſerve the turn, for thoſe deſtitute of the grace of faith; to ſay, they have received, and often received heretofore, they having the more to repent of, and mourne for.

The ſecond branch of this Uſe of *exhortation.* To exhort all true beleevers, and that divers waies. 1. That they would often preſent themſelves at the Lords Table (as often as poſſibly they can) no juſt impediment lying in the way; eſpecially living in places where this ordinance is often celebrated. Do but ſee 1 *Cor.* 11. 26. *Pauls* ὁσάκις here implies a πολλάκις; *as often* as ye do it, therefore *do it often*; it being ſuch a means not only to ſhew the Lords death one to another; but likewiſe to ſhew it to our own faith, for the encreaſe and ſtrengthening of it; and encreaſe

creaſe and help on this grace, and we encreaſe and help on all the other graces; and come on in grace, and corruption decaies.

2. To exhort all true believers in coming to the Lords Table, that they earneſtly endeavour to come *preparedly*, that ſo they may receive worthily (that is to ſay) acceptably to God; and then no queſtion it will prove a profitable receiving to their own ſouls. Many true beleevers receive unworthily in ſome degree, and fail much of the good they might receive by this ordinance for want of due *preparation*; they are too ſlight in *examination*: and for *extraordinary praier* to be performed ſometime before the day of their receiving, they are too backwward unto, and too careleſſe in.

3. To exhort them *in the act of receiving*, that they labour to *diſcern the Lords body*; that is, put a difference, and diſtinguiſh betwixt the outward elements, and common bread and wine; although not in their ſubſtance, why yet in their uſe; and ſo ſeriouſly intend the whole buſineſſe, ſtirring up their inward affections by a ſerious employing of their outward ſenſes; that ſo Chriſt and his benefits may be received and welcomed into the armes of their enlarged and extended faith. Many believers, *in the act* of recei-

receiving, fail much in ſpirituall conſideration, and ſo their affections are little moved and inflamed. If 1. When the Miniſter ſets apart the Elements, thou wouldſt conſider that even ſo God the Father from all eternity did ſet apart Chriſt to be the Redeemer of mankind. 2. When he conſecrates the Elements by the Word and Prayer, thou wouldſt conſider that even ſo in the fulneſs of time, God ſent his Son into the world to accompliſh this work of Redemption. 3. When thou ſeeſt the Miniſter to break the Bread, and powr out the Wine, thou wouldſt meditate upon the accurſed death of Chriſt, and ſhedding of his bloud for all true Believers. 4. When the Miniſter comes and gives the Bread and Wine unto thee, if thou wouldſt conſider that even ſo God the Father reaches and gives his Son and all his merits unto thy faith. 5. When thou takeſt and receiveſt the Elements at the Miniſters hands, thou wouldſt ſtir up thy ſelf to apprehend and receive Chriſt and his benefits by the hand of faith. And then ſixthly, and laſtly, In eating and drinking the Elements, thou wouldſt earneſtly endeavour more and more nearly to apply Chriſt, and to feel thy Spiritual union with him: Such conſideration *in the act of receiving*, would be the way not only to re-

ceive the *Sign*, but at one and the ſame time the *thing ſignified*.

4. To exhort all true Believers *after* they have received: 1. To labour to keep up their faith, aſſuring themſelves the Lord is no deceiver; but will be ſure to make good his Covenant with them. 2. As we have already heard; ſometime that day in ſecret take a review of thy receiving, and after it proceed as thou haſt been directed. 3. Remember to make good thy Vows, and to demonſtrate both to thy ſelf and others, that thou haſt got Spiritual ſtrength by this Feaſt of growth; thou walking more conſcionably and comfortably in both Callings. Its ſaid of the fainting *Egyptian*, 1 *Sam.* 30. 11, 12. when he had eaten and drunk, that his *ſpirit came again to him*: So if thou eat and drink in faith, thy Spiritual life will be revived, and thy ſtrength increaſed.

And thus we have done with the ſecond Member of the fifth Principle: Now we come to the third and laſt Member.

MEMB.

Member III.

And Prayer.

THis Member acquaints us with another good outward meanes whereby faith is encreaſed, to wit, *Prayer*. And hence we commend this Point of Doctrine unto you:

Doctr. *Prayer is one good meanes for the encreaſe of faith.* See *Luke* 22. 32. *I have prayed for thee, that thy faith fail not.* So the father of the poſſeſſed child thought *Mark* 9.24. And the Apoſtles, *Luke* 17. 5. and *Jude* 20. *Praying in the Holy Ghoſt*; that is, by the help and aſſiſtance of the Holy Ghoſt; this being an excellent meanes to confirm and bring on faith.

Reaſon 1. This is a good means to encreaſe any grace of Gods Spirit in us, and therefore a good means to encreaſe our faith. That it is a good means to encreaſe any grace of God Spirit in us, ſee *Luke* 11.13. *How much more ſhall your heavenly Father give the Holy Spirit to them that ask it?* that is, the Holy Spirit in a greater meaſure.

Reaſ. 2. Hereby faith is exerciſed; to wit, by faithful Prayer, and the more faith is exerciſed, the more it growes and encreaſes.

*Epheſ.*6.16,18. *Pſal.*6.8,9. ſee we the former part of the ſame Pſalm, and we ſhall obſerve *Davids* faith to get up in Prayer: So *Pſalm* 62.2,6.

*R.*3. The Rule of Contraries: This duty omitted and neglected, faith goes out of exerciſe, ſlackens and decayes. Now we come to the Uſes.

Uſe 1 For *Tryal and Examination*: 1 Do we uſe Prayer? if we pray ſeldom or never, let us not wonder if we be poor in the grace of faith; Prayer being the key that opens all Gods Treaſures. Such as are ſtrangers to Prayer, cannot be throughly acquainted with faith.

2. But do we uſe to pray? then in Prayer are we earneſt after faith for an encreaſe of this grace? Many in prayer are more for temporal things then Spiritual: but this is to pray in a carnal manner. And divers in prayer that beg ſpiritual Bleſſings, and yet ſue for them but in a carnal way; not ſeeing any beauty and excellency in them, neither finding any taſte or relliſh in them; but only becauſe they are convinced they cannot be ſaved without them. So then the Queſtion is, Whether in Prayer we be more earneſt for faith, and the other Graces of Gods Spirit, then for Temporal Bleſſings. And then in ſuing for ſpiritual

tual Bleſſings; whether the beauty we ſee in them, and reliſh we find in them, do much induce and move us to be earneſt at the Throne of Grace for them.

3. Do we uſe Prayer? and in prayer are we earneſt for faith in the manner aforeſaid? obſerve we then the fruit of our praying, *Pſal.* 85.8. *He will ſpeak peace to his Saints*; to wit, by ſtirring up and encreaſing their faith. Surely, ſuing for faith, as aforeſaid, we ſhall (upon examination) find an encreaſe of it. And this is the great wheel in the Clock; come on in this grace, and come on in every ſanctifying and ſaving grace.

Uſe 2. For *Inquiſition.* Seeing Prayer is one good means to encreaſe faith, to enquire into the Doctrine of Prayer. As firſt, What Prayer is, and the parts of it? 2. The neceſſity of prayer, and the Motives to it. 3. The Objections againſt Prayer, and the Anſwers of them. 4. The Qualifications of true and acceptable prayer.

Firſt, *What prayer is*, and the parts of it?

Anſw. We are not now ſpeaking of the requeſts and ſuits we make one to another (in our civil converſe here in the world) which may be called civil prayer. But of Religious

Praier which we thus deſcribe. *It is an opening of the deſire of the heart*, or *a pouring out of the ſoul to the Lord.* 1. I ſay, It is an *opening of the deſire of the heart*, or a *pouring out of the ſoul.* See *Pſal.* 62.8. 1 *Sam.* 1.15.

2. I ſay, It is a pouring out of the ſoul *to the Lord*, he only being the object of religious praier: it is he and he only that ſees and knows the heart: he and he only which is preſent in all places, to hear the praiers of all his people: he and he only which is Almighty to help.

Now the *Parts* of praier. In Scripture we find divers diviſions of prayer: but in 1 *Tim.* 2.1. we have the parts of praier punctually laid down: 1. Supplication. 2. Precation, or petition. 3. Interceſſion. 4. Thankſgiving. By ſupplication we underſtand humble ſuit to the Lord for his favour, and pardon of ſin; and in this part of praier, we have the confeſſion of ſin implied. By precation or petition, the ſecond part of praier, we underſtand a begging of all other things needful for ſoul and body. By Interceſſion, the third part of praier, we do not underſtand an entreating for others (as divers interpretors doe) for not only this part of praier, but all the parts of praier are here injoyned to be performed, as in the behalf of

of our ſelves, why ſo in the behalf of others. But we underſtand by it a contending with God for the prevention and removall of judgment. By Thankſgiving, the laſt part of praier, we underſtand a rendring praiſe to God for his bleſſings and mercies. Thus then we ſee that prayer conſiſts of 4 parts, Supplication, Precation, Interceſſion, and Thankſgiving.

Now we come to the ſecond thing concerning prayer, to wit, What *neceſſity* of it, and the motives unto it.

I anſwer, It is an excellent part of Gods *worſhip Pſal.95.6.* where, by *bowing down* and calling upon God, is meant, to *worſhip* him. Hence the place of Gods worſhip (by way of excellencie) was called the *houſe of prayer*, *Iſa.* 56.7.

2. By the duty of prayer the Lord is much glorified; for hereby, all his attributes are acknowledged: Trinity in Unity, and Unity in Trinity confeſſed: The puritie and holineſſe of his Law ſubſcribed unto: His promiſes in the Goſpel profeſſed to be believed, the accompliſhment of them to be hoped for, and expected: and he bleſſed and praiſed for his mercies.

3. *Gods command.* The Lord commands us to pray, *Pſal.*105.4. 1 *Theſ.*5.17.

4. The *example of Christ*, and all the worthies mentioned in Scripture. *Luke* 3. 21. and 9.18,28,29. and 6,12. And so all Gods people mentioned in holy writ (they all were addicted to prayer.

5. The *misery* that attends those that neglect this duty, *Jerem.* 10. 25. *Matth.* 26. 41. *Ezek.* 22. 30,31. *Dan.* 9.13.14.

6. This is a good means to *ease our hearts.* This *Hannah* knew wel, 1 *Sam.*1,15. And *Job*, *Job* 16. 20. And so all practial Christians.

7. Our continual, and innumerable *necessities*, inward and outward.

8. The *promise* of supply and help, *Psal.* 50.15. and 91.15. *Matth.*7.7.

9. The *dignitie* of this duty; hereby a mortal worm hath conference and converse with the greatest majesty.

10. The *power* and efficacie of praier compare *Gen.* 32. 11. and 33.4. And 2 *Sam.* 15.31. and 17.23. See *Exod.*14.15. and 15.25. *Matth.* 17.21. Remember *Hezekiahs* and *Isaiahs* praier, and so *Esters* and *Mordecai's.* In the primitive Church, *Anno* 175 the army of Christians was called the thundering legion; because upon their praiers God scattered their enemies with thunder. And the very heathen in those times could observe, that

that the Christians were able to obtain any thing by prayer. And what man or woman of religious observation (in these our times) but may speak of the efficacie and power of prayer. Now we come to the third particular, the objections against prayer.

Object. 1 May some ignorant men and women say, the Lord knows our wants before we pray: and then to what purpose should we pray?

Answ. We do not pray because the Lord knows not our wants. But

1. Because it is his *comand* that we pray, *Phil.*4.6. 2. That we may demonstrate our selves *sensible* of our wants, which the Lord will have us to be, *Psal.* 34.18. 3. Hereby we acknowledg the *Lord* to be the *fountain* of all good. 4. This is the *condition* the Lord ties us unto, if so be we would have him to impart his blessings unto us, *Prov.* 2. 3,5. *Jer.*33.2,3. *Matth.* 7.7.

Object. 2 But the Lord in his eternall counsell hath decreed what blessings we shall have, and what blessings we shall not have; and his decree cannot be altered:

Answ. All this is true; but yet as the Lord hath decreed the *end*, why so the *means*; and in the ordinary course by the means

means works to the end. The Lord had decreed to give the Gentiles to Christ; but yet see what he saith unto him, *Psal.* 2.8. *Ask of me &c.* And so he had decreed (as he was pleased to make known) the return of the Jewes out of the captivitie: Yet see what he saith, *Ezek.* 36.37. *I will yet for this be enquired of by the house of Israel.* Nay *Daniel* knowing the very time when this great deliverance should be, doth not thereupon forbear prayer, but is the more earnest in prayer, *Dan.*9.2,3. And the Prophet *David*, although it were revealed to him that the Lord would establish his house, and the kingdom upon his posterity, yet doth not cease to pray in that kind, but rather prayeth, 2 *Sam.*7.11,12,18,19,25,26,27,28,29.

2. I answer, Although by prayer we cannot alter Gods decree, why yet by prayer (it being hearty and holy) we alter our selves; the heart thereby being put into a fitting frame, and so we made capable of Gods blessings.

Object. 3 But there be divers men and women that are far from the practice of true and kindly prayer, who enjoy the blessings of God in great abundance.

Answ. It is true, but yet sanctifying grace (which is the best blessing) they do not

not enjoy the leaſt meaſure of it: ſanctifying grace and kindly praier, they ever go together; want the one, and want the other; and have the one, and have the other. *Zach.* 12.10. It is but outward bleſſings, and common graces at the moſt, which unpraying perſons do enjoy.

2. Theſe bleſſings which the perſons aforeſaid do enjoy, they enjoy them rather for the good of *others*, then for the good of *themſelves*; ſuppoſe health, wealth, ſtrength, wit, learning. *Cyrus* was a man of great parts and power; but was it not for the good of the Church, rather then for his own good? *Iſa.* 45.4.

3. There is a great difference betwixt the having of bleſſings through the *providence* of God, and the having them from the *mercy* of God, and his ſpeciall love in Chriſt. Unpraying perſons have bleſſings only the former way, and not in mercy.

4. The bleſſings ſuch have, it were better for them to be without them, they proving but ſnares unto them; and they living to abuſe them to their owne utter overthrow.

Object. 4 But there be divers that uſe prayer, and have prayed for this and that bleſſing a long time but yet come ſhort of it.

Anſw.

Anſw. This may be true; and for the reaſons, and upon the grounds following.

1 It may be the parties we ſpeak of, live in ſome known ſin, or ſins, unrepented of; and then what promiſe have they of audience? *Pſal.* 66.18. *Job* 11.13.14.

Or 2. It may be they ask ſuch things as would not be good for them to enjoy; and then it is no unkindneſſe, but love in the Lord to deny them. See we how the promiſe runs, *Pſal.* 34.10. *Matth.* 7.11.

Or 3. It may be they ask in an evill manner; in their praiers prefer temporall bleſſings to ſpirituall; or if they be earneſt for ſpirituall bleſſings, it is not becauſe of the excellencie and beauty of them; but only becauſe of the neceſſity of them, becauſe without them they cannot be ſaved. Or it may be, they ask heedleſly, and irreverently; do not conſider of the Lords majeſty and greatneſſe. *Pſal.* 2.11. and 5.7. Or it may be they ask coldly and faintly, *Jam.* 5.16. and are ſuch ſuitors like to ſpeed? Or it may be they go in a proud way to God, as the Phariſee, *Luke* 18.11. not with a through ſenſe of their own unworthineſſe and wants, as the Publican and Prodigal, *Luke* 18.13. and 15.21. Or elſe it may be, they do not ask in faith; that is, do not lay the promiſes before them, grounding

ding their confidence upon them. Or do not in their prayres ſet before them the worthineſſe of their advocate and high Preiſt, who ſits at his fathers right hand to preſent their prayers unto him, and to make them acceptable unto him. Now the perſons we are ſpeaking of, asking in an evil manner (to wit, in the manner aforeſaid) it is no wonder that they ſpeed no better, *Jam.* 4.3.

Or 4. Suppoſe they do not live in any known ſin unrepented of; and that the things which they ask would be good for them in Gods time, and that they pray in a right manner. Suppoſe all theſe things; why yet there may be divers good reaſons why the Lord doth defer and delay them. As 1. Hereby to make trial of their faith, as we may ſee in the woman of *Canaan*, *Matth.* 15.22. *&c.* Although the Lord did intend to grant her ſuit; yet he deferred her, and put her off long; and all for the trial of her faith, *ver.* 28. Or 2. He defers them the more to humble them; He intended to take from *Paul* that *meſſenger of Satan wherewith he was buffeted*; but not ſo ſoon as he would have had it, *Paul* was not yet ſufficiently humbled, but in danger to have been puffed up with his former revelations, 2 *Cor.* 12.7.8.9. As if the Lord had ſaid; it is too ſoon for thee (*Paul*) to be

rid

rid of that thorn; thou muſt be brought to a greater pitch of humilliation. Or 3. He defers them to make them more earneſt and importunate in prayer, as we may ſee in the examples before alledged (to wit the woman of *Canaan* and *Paul.*) Or 4. He defers them leſt they ſhould think that they merited by their prayers (although never ſo fervent.) *Dan.* 9. 17, 18, 19. Or 5. He defers them that they might be more able to uſe, and manage thoſe bleſſings he means to beſtow upon them. This was one cauſe why he deferred to bring *David* to the kingdome, that he might be the better able to manage it when he came to be poſſeſſed of it. 6. Or laſtly, He defers them that he might cauſe them to account more highly of the good things they obtain of him by prayer. The good things that are eaſily and readily come by, are uſually lightly eſteemed: After the Spouſe had loſt her welbeloved long, it is ſaid, *Cant.* 3. 4. *She held him &c.*

5. And in the laſt place, for anſwering of the objection; we are to know, that the Lord grants requeſts divers waies.

1. When he gives the particular bleſſing begged. As *Gen.* 20. 17. 1 *Sam.* 1. 27.

2. When denying the particular thing begged, he gives a better thing. As *Gen.* 17. 18, 19.

18, 19, And 2 *Sam.* 12. 16. compared with verſe 24. 25 of the ſame chapter.

3. When though he neither grant the thing begged, nor a better thing in the ſame kind; why yet he ſupporteth by his grace, and giveth ſtrength to beare the want of it. As 2 *Cor.* 12. 9. And *Pſalm* 138. 3. *Hebr.* 5. 7.

4. When the particular bleſſing begged is not given and afforded; why yet the Lord warmes and cheeres the heart, by aſſuring that the perſon and prayer is accepted, *Philip.* 4. 6, 7. *Pſal.* 35. 13.

5. Laſtly, When the particular bleſſing is not obtained, neither inward comfort afforded, and yet the Lord gives to hold out in prayer: abilitie and ſtrength to pray when God ſeemeth to neglect, is a ſpeciall work and fruit of Gods Spirit. *Rom.* 8. 26. Now God cannot but hear and regard the voice of his own ſpirit: for *verſe* 27. he *knoweth*, that is, approveth it. And *Pſal.* 10. 17. See alſo thus have we anſwered the main objections againſt prayer.

We come now to the fourth thing propounded touching prayer, to wit, the *qualifications* of true and acceptable prayer: or the conditions, and requiſites of acceptable prayer.

Firſt

First, the person or party praying must be *in Christ*, and such an one as doth not live in the practice of any known sin, *Gen.* 44. *God had respect* first to *Abel*, and then *to his offering*. See *Jam.* 5.16. *Psal.* 43. If the party be not in Christ, or evangelically contrite, he hath no promise of audience: or if the partie live in the practise of any known sin, what promise of audience? *Psal.* 66. 18. *Joh.* 9,31. *God heareth not sinners*: that is, living in the practice of known sin. So 1 *Joh.* 3. 22.

Secondly, If we would put up acceptable prayers, we must make sure that our suits and requests be grounded upon the word, that we ask nothing but what the word of God warrants us to ask: we must not ask as seemeth good unto our selves; but according to Gods will, and as his word alloweth. The sons of *Zebedee* and their mother were reproved, *Matth.* 20. 22. because they asked they knew not what; 1 *John* 5. 14.

3. If we would have our prayers acceptable to God, we must come before him in all humility, that is, with a lively sense and feeling of our own unworthinesse and wants, *Psal.* 51. 17. *Isa.* 66. 2. *Jam.* 4. 6. *God gives grace*, shews favour *to the humble*. Thus *Jacob*, *Gen* 32. 10. and the Publican, *Luke* 18. 13, 14.

4 If we would have our prayers acceptable

ble and prevalent, we must put them up with fervency and importunity, *James* 5. 16 *Psal.* 55. 17. This fervency not so much consisting in the loudness of the voyce, as in the wrestling of the heart. *Moses* uttered never a word, *Exodus* 14. 15. and yet great was the fruit of his Prayer; *Rom.* 8. 26. And

2. This fervency arising, not onely from a sense of want, but likewise from a hope of prevailing.

3. This fervency being mingled with sincerity, we having good ends in this or that we would obtain of the Lord by Prayer, *Rom.* 12. 11. and not that we may consume it on our lusts.

4. And lastly, This fervency bounding and terminating it self in a willing submission unto Gods wise Decree; we refering the time and manner of Gods accomplishing our requests unto his good pleasure, *Psal.* 40. 1. It was the sin of the *Israelites*, that *they limited the holy One of Israel*; Psalm 78. 41. they prescribed to the Lord *what* they would have for their provision, and *when* they would have it.

5. If we would have our Prayers acceptable and prevalent, we must make sure to present them in the Name, Merit, and Mediation of Jesus Christ. This is the condition of

conditions; come we never ſo well qualified to prayer, we can have no boldneſs in it, this condition being omitted; there being ſo great a diſtance betwixt God and us, his Majeſty and Holineſs, and our ſinfulneſs and vileneſs; nothing being due to us and our beſt prayers in our own names, but ſhame and confuſion; all the former qualifications do but make way for this condition; this being the principal requiſite of acceptable prayer: To this purpoſe ſee *John* 16. 23. the latter part of the verſe; and *Rev.* 8. 3. Upon this Altar we muſt lay the ſacrifice of our prayers; it is this Prieſt that muſt preſent them to his Father, that they may be acceptable and prevalent.

6. If we would have our prayers acceptable and prevalent, we muſt ask in faith; I mean, confidently believing, that (according to Gods promiſe, *Mat.* 7. 7.) we ſhall be heard, our prayers granted in ſome kind, *James* 1. 5. and 6. 7. *Mark.* 11. 24.

7. Laſtly, If we would have our prayers acceptable and prevalent, we muſt take heed of omitting thankſgiving; *Pſalm* 50. 14, 15. *Phil.* 4. 6. Thankfulneſs for former favours, is an excellent means to prevail in our preſent requeſts.

Thus much as touching the fifth Principle

PRINC.

Princ. VI.

Queſt. What is the eſtate of all men after death?

Anſw. *All men ſhall ariſe again with their own bodyes to the laſt judgement; which being ended, the godly ſhall poſſeſs the Kingdome of heaven: but unbelievers and reprobates ſhall be in hell, tormented with the Divel and his Angels for ever.*

IN this ſixth Principle, we have three notable heads of Divinity or Common places, *expreſſed*, or *implyed*. 1. *Death*, which is implyed from the words [*ſhall riſe again*] for there cannot be a Reſurrection without death. 2. The *general Reſurrection*. 3. The *laſt Judgement*, with the conſequents thereof; both expreſſed in this Principle.

For the firſt of theſe heads, to wit, *Death*, The Doctrine is this:

Doct. *There is no man nor Woman, living, or ſhall live, but muſt dye:* Or thus, *Death is unavoidable; Death cannot be avoided.* There be three kinds of death, Corporal, Spiritual, and Eternal. Corporal death, is the privation of the ſoul, when the ſoul is ſevered or ſeparated from the body. Spiritual death, is the death of the ſoul in ſin. Eternal death, is the death of the ſoul and body in Hell. It is the firſt kind of death, to wit Corporal, that the Doctrine runs upon. As there be certain common Principles, which runne through all Arts, ſo this is a general Rule which concerns every man; all men muſt dye, *As ſure as death* is our uſual Proverb. But

1. See we how frequently and infallibly the Scriptures hold forth this truth. 2. Conſult we with experience. 3. Come we to the Reaſons. 4. To anſwer ſome objections. And laſtly, to the Inferences or Uſes.

Firſt, ſee we how frequently and infallibly the Scriptures hold forth this truth, *Pſal.* 89. 48. 2 *Sam.* 14. 14. *Joſhua* 23. 14. 1 *Kings* 2. 1, 2. *Job* 30. 23. *Pſalm* 103. 15, 16. & 146. 3, 4. *Eccleſ.* 3. 1, 2. & 7. 1, 2. *Iſaiah* 2. 22. & 40. 6. & 51. 12.

2. (concerning this truth) Conſult we with experience. The ten Fathers (of whom we read in the book of *Geneſis*) who live[d] ever[y]

every one of them almoſt a thouſand years, yet dyed at the length, every one of them. Some dye in the womb, ſome in their Infancy, ſome in their youth; but they that live the longeſt, at length their turns come. It is not worldly wiſdome, or worldly Prerogative, not outward ſtrength or beauty, not place or grace, that can, or ever could exempt in this kind.

Not *worldly Wiſdome*, Pſalm 49. 12. Fooliſh *Nabal* died, ſo did politick *Ahithophel*. Nor *worldly Prerogative*, Princes, Kings, and Emperors dye, and have dyed as well as others, *Pſal.* 82. 5,6. Did not *Nimrod*, *Aſſuerus*, *Sennacherib*, *Nebuchadnezzar*, and *Alexander* the great dye? Behold, the great King of all the Eaſt is dead; ſo that great *Soladine* of *Babylon*, and Conqueror of all *Aſia* commanded to be proclaimed; he dying in the City of *Askalon*, commanded that his ſhirt ſhould be carryed up and down the City upon a ſpear with this Proclamation, *Behold the great king of all the eaſt is dead.* And as *worldly Wiſdome*, nor *worldly Prerogative* can exempt in this kind, ſo neither *outward Strength*, nor *Beauty*. Who ſtronger then *Samſon*? and yet he dyed. Who more beautiful (for a man) then *Abſalom*, (for a woman) then *Sarah*? and yet they both dyed.

Neither is it *Place* or *Grace* that can exempt in this kind; I mean by *Place*, the Climate or Situation. Ask the fields and poſſeſſions, and how many names have they changed! In former Ages they were ſaid to be ſuch a mans, then his, afterwards anothers; now they are ſaid to be this mans, and in ſhort time to come they ſhall be called, I cannot tell whoſe fields and poſſeſſions: Hence it was, that *Hormiſda* did ſo anſwer *Conſtantine* the Great, who telling him of the beauty of *Rome*, the ſtately buildings that were there, the goodly Statues, and ſumptuous Temples, ſaith he to *Hormiſda*, Doſt thou think there is ſuch a City again in all the world? To which *Hormiſda* replyes, *Surely there is none comparable unto it; yet hath it one thing common with all other Cityes, men dye there, as they dye in other places.* Laſtly. Neither is it *Grace*, is it holineſs, that can exempt in this kind: Envious *Cain* dyed, ſo did righteous *Abel*: *Abimelech* the Infidel dyed, ſo did *Abraham* the Father of the faithful: *Iſhmael* the ſon of the Bond-woman dyed, ſo did *Iſaac* the ſon of the Free-woman: *Eſau*, whom God hated, dyed, ſo did *Jacob*, whom God loved: Inceſtuous *Amnon* dyed, ſo did chaſt *Joſeph*: railing *Rabſhakek* dyed, ſo did praying *Hezekiah*: wicked *Saul* dyed, ſo did

good

good *Jehoshaphat*: Hard-hearted *Pharaoh* dyed, so did tender-hearted *Josiah*: *Simon* the Sorcerer dyed, so did *Simon* the Apostle. And thus touching the truth of the point in hand, we have consulted with experience: Now in the third place we come to the Reasons.

Reas. 1. Is taken from Gods Decree; It is a Statute enacted in the highest Court, the Court of Heaven, that *man should once dye*; and therefore an unrepealable Statute, a Statute that cannot be revers'd; to this purpose, see *Hebrews* 9. 27. *Job* 7. 1. and 14. 5, 14.

Reas. 2. Is taken from the matter whereof all men are made, (I mean their bodyes) to wit, *Earth*; *Gen.* 3. 19. 2 *Cor* 5. 1. Some are more painted then other some, but all earthen vessels; some more clear then other some, but all glasses; all built of earth, and born of women, and so must dye.

Reas. 3. Because every man and woman hath that in them, which is the cause of death, to wit, sin; it is that which is as poyson in the spirits, and as rottenness in the bones: sin brought in death; even Christ himself, although he did never sin, yet because he became our Surety, stood guilty of our sin, death seiz'd upon him. Now we come to answer some objections, and then to the Uses.

Object. 1. But we read of ſome perſons, of ſome particular men, that did not dye; as *Enoch*, *Gen.* 5. 24. *Heb.* 11. 5. and *Elijah*, 2 *Kings* 2. 11.

Anſw. 1. Particular and extraordinary examples, do not fruſtrate general Rules.

2. The perſons forementioned had that, which to them was in ſtead of death; to wit, a change. Although they did not dye after the manner of other men, yet it was with them, as it ſhall be with thoſe who ſhall be found alive at Chriſts ſecond comming, 1 *Cor.* 15. 51, 52. they ſhall have a ſudden, and almoſt unperceivable change, which to them ſhall be in ſtead of death.

Object. 2. There is a promiſe made, *John* 11. 26. that thoſe that believe in Chriſt, ſhall *never dye.*

Anſw. The meaning is, *Eternally*: the true Believer ſhall not dye eternally. And for corporal death, the nature of it is altered; the ſting of it is taken away to ſuch a party, 1 *Cor.* 15. 55. Now to the Uſes.

Uſe 1. For *Reprehenſion*, and it conſiſts of divers Members or Branches.

1. To reprove all ſuch, as immoderately and exceſſively mourn for their deceaſed friends, death being the common condition of all men: This was *Davids* failing, he exceeded,

ceeded, went oyer in paſſion, when newes was brought unto him of the death of his ſon *Abſalom*, 2 *Sam.* 18. 33. Although ſomewhat he might be excuſed, becauſe his ſon dyed ſo doubtfully (as touching his future eſtate) which (no queſtion) did aggravate *Davids* ſorrow; for then indeed have we the moſt cauſe to ſorrow and mourn, when our Children, Kindred, and Friends are taken away by death in the act of ſin, or before ever they began to dye to ſin: yet in this caſe did *Aaron* quietly and patiently ſubmit unto Gods diſpoſing hand, *Levit.* 10. 3. And *David* himſelf, another Child of his, dying, (of whom he had more hope, and better aſſurance) carries the matter a great deal more patiently and chearfully, 2 *Sam.* 12. 22, 23. Nay *Job* 1. 21. Indeed many (their Friends, Kindred, Children dying doubtfully in regard of their future condition) have great cauſe to mourn, becauſe they themſelves gave them no better example, gave them no more inſtruction to further them in religious wayes. And ſo divers, that have had religious friends taken from them by death, have great cauſe to mourn, becauſe they made no better uſe of their good example and holy ſociety, when they enjoyed them.

2. To reprove ſuch as offend in the other ex-

extreme, ſee their husbands, wives, children, kindred, nay hundreds taken away by death, but little lay it to heart, do not make a ſerious Application of it to themſelves, contrary to that, *Eccleſ.* 7. 2. Alas, many are like Stocks and Blocks, who when they ſee this party and that dye, nay multitudes before their eyes, do not ſay within themſelves, my turn will come ere long; the time is approaching, when I and my outward eſtate muſt be parted, when I and my friends muſt be parted, when my ſoul and body muſt be parted; and ſo labour more and more to fit themſelves for death: imitating *Moſes*, who obſerving many in the Wilderneſs to be taken away by death, cryes out, *O teach us to number our dayes*, &c *Pſal.* 90. 12. Nay, although they ſee divers of the godly taken away by death, (which is ever a forerunner of wrath and judgement) yet do not lay it to heart as befits them: See *Iſaiah* 57. 1.

3. To reprove all thoſe, that wholly (or for the moſt part) do ſet their love and liking upon the things of this world, proſecute and purſue outward things, as though they were alwayes to enjoy them; not weighing the point in hand, neither the uncertain circumſtances that attend this certainty, *time*, *place*, and *manner*: As for the *time*, no man know-

knoweth when he ſhall dye; in the night, or in the day; in winter, or in ſummer; in youth, or in his latter age. And ſo for *place*, no man knows where he ſhall dye, whether at home, or abroad; in his bed, or in the field; in the Market, or in the Church. And ſo for the *manner* or kind of death, no man knows how he ſhall dye; whether ſuddenly, or by a lingring ſickneſs; whether by a violent hand, or by a natural courſe. And yet to ſee how men and women heap up this thick clay, vehemently labour to feather their neſts here in the world; and the *Pſalmiſt* gives the reaſon, *Pſal.* 49.11. And ſo the Prophet *Iſaiah*, *Iſaiah* 28. 15. And we may obſerve no leſs in that fool, *Luke* 12. 20. Whereas on the contrary, men and women ſhould imitate *Job*, ch. 14.14. and be adviſed by the Apoſtle, 1 *Cor.* 7. 29, &c. A man abuſeth the world, when he looks upon worldly things, as things that he ſhall enjoy alwayes.

4. To reprove all ſuch, as cannot endure to think of death, to be told of death: You ſtrike them into a melancholy fit, when you put them in mind of their death; thoſe perſons are far from imitating thoſe Worthies in Scripture, whom we read to have made their Sepulchres in their life time; as *Aſa*, 2 *Chron.* 16. 14. Nay, in their Gardens, (the place of their ſolace and delight) as *Joſeph* of

of *Aramathea*, *John* 19.41. Nay, thoſe perſons come ſhort of ſome of the Heathen we read of, as *Democritus*, who was wont to walk among the graves, that ſo he might the better meditate upon death. And ſo it is reported of thoſe Philoſophers called *Brachmane*, that they were ſo much given to think upon death, that they had their graves alwayes before their gates; that both going out, and coming in, they might be put in mind of their latter end. And ſo the antient *Ægyptians* (in the midſt of their mirth at their ſolemn feaſts) were wont to have the image of Death brought in and laid before them, with theſe words, *Hoc intuens, epulare; Beholding this Imagee, eat and drink*; that being a means they uſed to make them eat and drink more moderately. And ſurely one ſpecial cauſe why the moſt are ſo unprepared for death, is becauſe they have no deſire to think of it to be put in mind of it. And thus now we have done with the uſe of *reprehenſion*.

Uſe 2. For *Information*; to inform us, that although death be unavoidable, why yet we muſt be ſo far from haſtning our own death, by neglecting the means of life, or by laying violent hands upon our ſelves, as we muſt uſe all good means for the preſerving of our natural life, and lengthening our dayes here upon

upon earth, (and all this implyed in the ſixth precept.) Not that we deny, but that (in ſome caſes) a man or a woman may deſire death rather then life: As 1. When they are thoroughly convinced, and ſufficiently reſolved, that the Lord ſhall have more glory by their dying, then by their living: No queſtion this was one reaſon, why *Samſon* deſired death; he knowing, that thereby he ſhould ſlay more of Gods enemies, then he had done in all his life time: and hence it was, that the holy Martyrs heretofore did ſo willingly dye, nay did ſo joyfully deſire death; becauſe they were perſwaded, that God ſhould have ſo much glory by their death. 2. In conſideration that they cannot live here on earth, but daily offend their good and gracious God: to deſire death in this caſe, is not a loathing to live, but a loathing to ſin; and ſo much is implyed in the Apoſtle *Paul* his exclamation, *Rom.* 7.24. 3. In conſideration that they cannot live in this world, but ſee and hear the Lord much diſhonoured by the wicked: this was that which did ſo vex the ſoul of righteous *Lot*, 2 *Pet.* 2. 8. And no queſtion this was one ſpecial cauſe, why *Elijah* deſired death; to wit, the wickedneſs of the times he lived in. And ſo *Rebecka*, the wickedneſs of her Daughter in law

law, *Gen.* 26. 34, 35. 27. 46. 4. In consideration that until death, they are absent from Christ, do not so fully and perfectly enjoy him, as they shall do after death. 2 *Cor.* 5. 6, 7, 8 *Philip.* 1. 23. Nay, so the whole Church is brought in, *Rev.* 22. 20. Now in the cases aforesaid, it is lawful for a man or a woman to desire death, rather then life, not that they may neglect the means of life, or hasten their own death, (this way or that way) no nor impatiently wish death; this was the fault of the old *Israelites*, as *Exod.* 16. 3. Nay, *Moses* himself (this way) failed, *Numb.* 11. 15 And did not *Rachel*, *Gen.* 30. 1. And so *Jonah* 4. 1, 2, 3, 8. And what more common in these times, then for men and women (when great calamity is upon them, or imminent) impatiently to wish death. Thus much for this Use, the Use of *Information*.

Use 3. For *Exhortation*: and it consists of divers parts or branches.

1. To exhort every one of us (seeing death is unavoidable, cannot be avoided) much to think, and often to meditate (and that seriously) upon our own death; and this being done of us, it will be a good means to prevent much evil in our practice; and much to put us on in the wayes of goodness.

To prevent much evil in our practice: as

1. Disso-

1. Diſſoluteneſs, or looſneſs of life: Durſt any man give himſelf liberty to be drunk, if he ſeriouſly weighed, he might be ſtruck with death whiles he is drunk, as *Elah* the King of *Iſrael* was? 1 *Kings* 16. 9, 10. Or durſt any man commit uncleanneſs, if he could ſeriouſly think of this, that God might ſtrike him ſuddenly while he is in that filthy act, as he did *Zimri* and *Coſbi*? *Numb.* 25. 8.

2. A frequent and ſerious meditation of our own death, will be a good means to prevent our vigorous and cruel proceedings with others; ſee *Job* 31. 13, 14. *Matth.* 24. 48, 49. *Amos* 6. 3.

3. This will be a good means to prevent our over-love, and immoderate uſe of outward things: To this purpoſe is that of the Apoſtle, 1 *Cor.* 7. 29. If we do not ſee death ſtand at the end of all our earthly profits, at the end of all our worldly pleaſures, we ſhall too eagarly purſue them; and having obtained them, ſhall too much ſolace our ſelves in them.

4. This will be a good means to prevent the danger of death; I mean, to take away the ſting and terror of it, death being like unto the *Baſiliſk*; if it ſee thee before thou ſeeſt it, it will be thy death; but if thou ſee it firſt, thou wilt be the death of it.

And

And as the frequent and ſerious meditation of our own death, will be a good means to prevent much evil in our practice; ſo likewiſe it will be a good means much to further us in the wayes of goodneſs: as

1. Hereby we ſhall be minded to be more painful and profitable in our places; *Eccleſ.* 9 10. and 2 *Pet.* 1. 13, &c.

2. Hereby we ſhall be made more meek, and patient in all our ſufferings and afflictions, *Phil.* 4. 5. *James* 5. 7, 8. This is that which will make quiet in all provocations: This is that which will comfort in all diſcouragements: I ſhall ſhortly be ſent for, I ſhall ſhortly be called from hence; then I ſhall be righted. then I ſhall be cleared, then I ſhall have reſt.

3. Hereby we ſhall be made more watchful, the thing being ſo certain, and the circumſtances ſo uncertain, (as time, place, and manner) See *Mark* 13. 35. and *Luke* 21. 34.

4. And laſtly, this will be a good means to work in us a care to prepare for death. A man that ſeriouſly concludes he muſt dye, will not that man go about to ſet his houſe in order, his heart in order, all in order? And thus now we have done with the firſt part, or branch of this Uſe, which hath been

to

to exhort every one of us much to think, and often to meditate (and that seriously) upon our own death, which (as you may perceive) will not be a little advantageous in our Christian course.

2. The second part or branch of this Use is, to exhort us (every one of us) seeing death is unavoidable, cannot be avoided, that we would labour to prepare and fit our selves for death. But before we come to hold forth the means, we will propound some *Motives*.

Motive 1. Now the first Motive we have in the Doctrine it self; *death is unavoidable.*

Motive 2. This is the main errand of our life. God did not send us into this world to sin, and to glut our selves with the creature, but to bring him some honour, and then to dye. The Factor is not imployed to take his pleasure abroad, but to negotiate for his Master, and then to return home.

Motive 3. Death is but once; and that stands in need to be well done, which can be but once done; *Heb.* 9. 27. once, and no more. An Hour-glass, when it is run out, may be turn'd again; but in this case it is otherwise.

Motive 4. When death hath done with thee, then God will begin with thee. Thou must once dye, and after this come to judge-

ment. *Heb.* 9. 27. Then no more praying, no more faſting, no more any Prophet to come unto thee in the Name of the Lord: thou ſhalt not lye a few years in flames of wrath, and then get leave to come out, that thou mayeſt amend thy life: Oh no! if once there, for ever there.

Motive 5. Laſtly, conſider with thy ſelf, it will be as much as thou canſt do, to do the work of death; therefore prepare, and get all thy other work done before. Then haply thy friends about thee (loath to part with thee, and thou with them) will diſquiet thee; extremity of pain will be upon thee, and perplex thee, Satan buſie with thee, thy conſcience active and ſtirring: It is no little, no eaſie work, to do the work of death.

Thus much for the *Motives*: Now to come to the *Means*, whereby to prepare and fit our ſelves for death.

Means 1. We muſt make ſure to repent of all our known ſins; that is, call them to mind, unfainedly bewail them, heartily confeſs them, earneſtly crave pardon of them, purpoſing by Gods help to forſake them all. Such as dye impenitently, dye in their ſins; and that is a woful and a lamentable dying, as our Saviour tels the Jewes, *John* 8. 21, 24.

Means 2.

Means 2. We muſt make ſure of Chriſt, that Chriſt is ours, that we are clothed with his Righteouſneſs, 1 *Cor.* 15. 56, 57. If thou haſt got Chriſt into thine armes by faith, thou may'ſt boldly look death in the face, *Rom.* 8. 36, 37. *Phil* 1. 21. Having a good Chriſt, thou may'ſt be confident of a good death; *Luke* 2. 28, &c.

Means 3. If we would be fitted and prepared for death, we muſt make ſure to have renewed natures; ſuch being onely fitted for the *Bridegrooms coming*, as have *Oyl in their Lamps*; (An outward profeſſion will not ſerve the turn, unleſs we have that we make profeſſion of) See *Revel.* 20. 6. and *Revel.* 22. 17. *The Spirit and the Bride ſay, Come.* If a man have got the Spirit (the ſanctifying graces of Gods Spirit) into his ſoul, to beautifie it, as the Bride is with her Ornaments, why then he may ſay to Death, *Come*, and to Chriſt, *Come Lord Jeſus, come quickly.*

Means 4. That we may be prepared for death, we muſt learn to bear (and that willingly and patiently) the croſſes and troubles, wherewith the Lord is pleaſed daily to exerciſe us. ſee *Matth.* 10. 37, 38 *Luke* 9. 23. And ſo the Apoſtle ſaith of himſelf, 1 *Cor.* 15. 31. that he did *dye daily*: his meaning is, that by his patient and willing bearing of thoſe

daily croſſes he was ſubject unto) he learned every day to dye. So think with thy ſelf, If I cannot endure a little, how ſhall I endure more? If I cannot endure a light croſs, a ſmall affliction, how ſhall I bear the pangs of death when they come? As *Agamemnon* firſt overcame the *Lacedæmonians* by wraſtling, and then by fighting: And *Bilney* (the Martyr) firſt burned his finger in the Candle, that after he might the better endure the burning of his whole body at the ſtake.

Means 5. We muſt labour for heavenly-mindedneſs, ſit looſe to the creature, have in us a holy indifferency concerning all things ſublunary. That which the Apoſtle ſaith of the love of money, 1 *Tim.* 6. 10. that it is *The root of all evil*; and the cauſe why many are even *pierced thorow with many ſorrowes* (the truth whereof is never more ſeen then on their death-beds) may be likewiſe ſaid of the love of any other worldly thing; (the overlove, which is the Apoſtles meaning in the place cited) and therefore the counſel is good, *Pſalm* 62. 10. *Matthew* 6. 19. and 1 *Cor.* 7. 29, *&c.*

Means 6. If we would be preprared, and fitted for death, we muſt walk ſincerely, *Prov.* 10. 9. 2 *Kings* 20. 3.

Means 7. If we would be prepared for death,

death, we must walk fruitfully, *Eccles.* 9. 10. *Galatians*, 6. 10. 1 *Timothy*, 6. 17. &c. *Luke* 16. 9.

Means 8. Lastly, such as have Families and outward estates, (that they may be the better prepared for death) should set them in order, *Isaiah* 38. 1. And although I mention this the last, to do this before sickness, (in time of health) will be great wisdome: By doing this, they will not dye more quickly, but more quietly. And thus now we have done with the second branch of this Use.

3. The third branch of this Use, is to exhort so many as are in some good measure prepared for death, (although the Doctrine contain a most certain truth, yet) not to be dismayed, nor too much discouraged; and this upon the grounds following:

1. Because it must be but once done, *Heb.* 9. 27. *Let me dye*, (saith *Seneca* a heathen man) and what hurt comes by that? *I can be bound no more, I can be sick no more, I can dye no more.*

2. Because death is a conquered enemy. Christ overcame this enemy, and not onely for himself, but for all his; *Isaiah* 25 8. *Hos.* 13. 14. 1 *Cor.* 15. 57.

3. Because this battel being fought, we shall be freed from that which hath troubled

us all our life long; to wit, ſin. Death is the Funeral of our vices, and the Reſurrection of our graces. Death was the daughter of ſin; and in death ſhall that be fulfilled, *The daughter ſhall deſtroy the Mother.*

4. Becauſe then they ſhall be freed from all their toyl and labours: It is a difficult thing to pray, the execution of the particular calling not eaſie; but ſee *Revelations* 14. 13.

5. Becauſe then immediately (after this battel fought) they go to God, ever to be with him, and to have a Crown of glory put upon their heads by him, 1 *Theſſ.* 4. 17. 2 *Tim.* 4. 8.

6. And laſtly, becauſe divers of Gods people heretofore, were ſo far from fearing of death, as that they deſired it, *Gen.* 49. 18. *Luke* 2. 28, *&c.* *Rom.* 7. 24. *Philip.* 1. 21, 23. And thus now we have done with the Common-place *implyed* in the ſixth Principle, to wit, *Death.*

NOw we come to the ſecond Head or Common-place; to wit, the *general Reſurrection*: and receive it in this Doctrine:

Doct.

Doct. *It is a moſt certain truth, that there ſhall be a general Reſurrection: That all the dead ſhall riſe again with their own bodies at the laſt day.*

The Scriptures are very clear and evident in this point. See *Job* 19. 25, 26, 27. *Iſaiah* 26. 19. *John* 5. 28, 29. *Acts* 24. 15.

The Grounds and Reaſons of the Doctrine. And firſt we will lay you down Reaſons, why the bodies of the *godly* muſt be raiſed again at the laſt day; and then, why the bodies of the *wicked* muſt be then raiſed.

Reaſons why the bodies of the godly muſt be raiſed again at the laſt day:

Reaſ. 1. Becauſe the Lord is their God, is in Covenant with the godly, in Covenant with the whole man; not onely ſoul, but body. This is our Saviours Argument to the *Sadducees*, who denied the Reſurrection, *Mat.* 22. 31, 32. *As touching the Reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob? *God is not the God of the dead, but of the living.* Our Saviours meaning is this, The God of Heaven ſpeaking to *Moſes* (*Exod.* 3. 9) of *Abraham*, *Iſaac*, and *Jacob*, (who being in Covenant with God, but all dead long before the Lord then ſpake unto *Moſes*, yet) ſpeaks

of them as alive; thereby intimating the Reſurrection of their bodies, that their dead bodies ſhould be raiſed again at the laſt day; and if their bodies, why then the dead bodies of all that are in Covenant with God.

Reaſ. 2 Chriſt himſelf hath undertaken this; to wit, to raiſe up the dead bodies of all his at the laſt day, *John* 6. 39. And is not this an eaſie thing with him, he being not only man, but God? See *Mat.* 22. 29. *Phil.* 3. 20, 21.

Reaſ. 3. Chriſt is riſen, therefore the dead bodies of all the godly ſhall riſe again at the laſt day. This is a true and ſure conſequence: for 1. Chriſt roſe again, that he might raiſe them. 2. Chriſt is their Head, and they his Members: ſeeing then Chriſt their Head is riſen, they alſo his Members doubtleſs ſhall riſe; for the glory of the head requires this, that he have his members ſutable, and in like condition with himſelf. 3. The ſame Spirit is in them, which is in Chriſt raiſed; he joyneth and uniteth them with Chriſt, and worketh the ſame in them, which he doth in Chriſt; But he hath raiſed Chriſt, therefore he will raiſe them.

Reaſ. 4. To this end the bodies of the Elect were made, that in them (as Temples) the Holy Ghoſt might dwell for ever; there-

fore

fore their bodies ſhall riſe again at the laſt day, and live for ever.

Reaſ. 5. This great truth denied, (that the bodies of the godly ſhall be raiſed again at the laſt day) overturns all Religion, 1 *Cor.*15. 12. unto the nineteenth. Thus you ſee the Reaſons why the bodies of the *godly* muſt be raiſed again at the laſt day. Now we come to lay you down the Reaſons, why the bodies of the *wicked* muſt be raiſed.

Reaſ. 1. Becauſe the Scripture delivers this in plain and expreſs termes, 2 *Cor.* 5. 10. *John* 5. 28,29. *Acts* 24. 15.

Reaſ. 2. The threatnings and comminations, that lie againſt the wicked; *Matth.* 10. 28. *Mark* 9. 43. and ſo to verſe 49. beſides divers other places.

Reaſ. 3. The Juſtice of God requires this. The wicked do not onely ſin in ſoul, but in body; therefore their bodies muſt be raiſed again at the laſt day, that ſo they may be puniſhed in both. Thus you ſee, that not only the dead bodies of the godly ſhall be raiſed again at the laſt day, but alſo the dead bodies of the wicked. Yet (obſerve) with a double difference: 1. In regard of the *efficient.* 2. In regard of the *final cauſe.* The bodies of the godly ſhall riſe by the power of Chriſt their Head; the bodies of the wicked, by the power of

of Chriſt their Judge: The bodies of the godly ſhall riſe to eternal glory, the bodies of the wicked, to eternal condemnation.

For the further opening of this Doctrine, we intend 1. To anſwer ſome objections. 2. In brief to lay before you the manner or method of the *general Reſurrection.* 3. And laſtly, the Uſes.

Firſt to anſwer ſome objections.

Object. 1. From *Eccleſ.* 3. 19. 20.

Anſw. 1. *Solomon* doth not ſpeak here in his own perſon, but in the perſon of an Epicure or Atheiſt. 2. Suppoſe *Solomon* do here deliver his own judgement, he ſpeaks nothing here of the eſtate after death; but onely delivers thus much, That as beaſts dye, ſo men dye; the one, as wel as the other.

Object. 2. From 1 *Cor.* 15. 50.

Anſw. By fleſh and blood here, we are not to underſtand the body ſimply, but as it is cloathed with ſin and corruption, and ſo indeed it ſhall not inherit the Kingdom of God; but as it is immortal and glorious it ſhall.

Object. 3. From 1 *Cor.* 15. 44. So then it may ſeem our bodies at the laſt day ſhall riſe Spiritual bodies, and not conſiſting of fleſh and blood.

Anſw. The Apoſtle doth explain himſelf verſe 53. There ſhall not be a change in ſubſtance,

ſtance, but in quality. The bodies of the godly ſhall then be immortal, incorruptible, not needing means of corporal nouriſhment, nor ſubject to infirmities; but nimble, ſtrong, and impaſſible, void of all deformity and uncomlineſs, of perfect ſtature, glorious, *&c.* The bodies of the wicked then ſhall be immortal alſo, and incorruptible; but paſſible, to endure the puniſhment inflicted upon them.

Object. 4. That bodies reſolved to duſt and aſhes, ſhould riſe again, is not this impoſſible?

Anſw. Luke 18. 27. *Gen.* 18. 14. *Luke* 1. 37. The Almighty God that made all things of nothing, is not he able to reſtore the body, although turned to duſt, burnt to aſhes, or devoured by wild beaſts?

The manner of the Reſurrection.

The next thing we promiſed, is to lay forth (in brief) the manner or method of the *general Reſurrection.*

1. In the firſt place, when the laſt day of the world is come, Chriſt on a ſudden (in the ſame viſible form he went to heaven) will come in the Clouds with his Angels, and the ſouls of his Saints departed, *Acts* 1. 11. *Judges* 14. 15.

2. The Trumpet of God ſhall then ſound, the voyce of the *Arch-angel* ſhall then be heard,

heard, Christ shall command, and call upon the dead to rise, and come to judgement; 1*Thess.* 4. 16. *John* 5. 28, 29.

3. Immediately, presently upon this, the souls of all the godly deceased shall enter into their bodies, and then their bodies rise to life eternal; and so the souls of all the wicked deceased, shall return into their bodies, and then their bodies rise to eternal condemnation, *John* 5. 28, 29.

4. Such as shall then be alive, shall have a change on a sudden, in stead of death and Resurrection, 1 *Cor.* 15. 51, 52.

5. The Angels shall then gather the Elect, and chase in the Reprobates from *the four Windes of heaven*, and present them before Christ. *Matth.* 24. 31, and 25. 31, 32. Now we come to the last thing, the Uses.

Use 1. For *Confutation.* 1. To confute, as the old *Sadduces*, so the *Atheists* of our time, who imagine the soul to dye with the body; and so an end of both. That this was the opinion of the *Sadduces*, see *Mat.* 22. 23. *Acts* 23. 8. That this is the opinion of the *Atheists* of our time, is very evident by their lives and conversations. 2. To confute such, as not distinguishing betwixt a Spiritual and corporal Resurrection, do deny, that the body shall rise again at the last day. They confess the soul

ſoul to be immortal, but they acknowledge no other Reſurrection, but Regeneration, the ſouls riſing from the death of ſin to the life of grace: the bodies Reſurrection they utterly deny. Of this wicked opinion *Hymeneus* and *Philetus* ſeem to have been the Authors, 2 *Tim.* 2. 18.

3. To confute the *Anabaptiſts*, who deny that the very ſelf-ſame bodies which we now have, ſhall riſe again; but affirm that God (at Chriſts ſecond coming) will make new bodies; new bodies, not onely in regard of quality, but in regard of ſubſtance.

Uſe 2. For *Terrour* to all ſuch as live and dyé in their ſinnes, as live and dye unrepentant. Conſider, that even that body, which thou haſt uſed as a weapon and inſtrument to pride, to ſwearing, to prophaning of the Lords day, to drunkenneſs, uncleanneſs, lying, and the like, ſhall riſe again: And as thou haſt done in it that which thou ſhouldeſt not, ſo thou ſhalt receive in it, that which thou wouldeſt not: that hand, thoſe feet, thoſe adulterous eyes, that blaſpheming tongue, ſhall riſe again to receive condign puniſhment: thou ſhalt no ſooner peep out of thy grave, but thou ſhalt ſee him come to judge thee, whom thou haſt pierced, diſpiſed, diſobeyed. If the wicked might ceaſe to be after this life, and

and dye as the beaſt doth, O then it would be well with them, becauſe then there would be an end of their miſery; but the wicked muſt after this life, riſe again to condemnation, which is the accompliſhment of their eternal woe and wretchedneſs. A ruful and doleful caſe to conſider; and yet it is the condition of all impenitent ſinners. If a man were bidden to go to bed, that after he had ſlept, and was riſen again, he might go to execution, it would make his heart to ake within him; yet this (nay a thouſand times worſe) is the ſtate of all impenitent ſinners: they muſt ſleep a while in the grave, and then riſe again, that a ſecond death may be inflicted upon them both in body and ſoul, which is the ſuffering of the full Wrath of God, both in body and ſoul eternally. The caſe being thus, that counſel of the Apoſtle *Peter* would be conſidered of by the wicked, and before it be too late, *Acts* 3. 19.

Uſe 3. For *Comfort* and *Conſolation* to all the godly. The Apoſtle *Paul* traverſing this Doctrine of the bodies Reſurrection, 1 *Theſſ.* 4. 13, *&c.* obſerve his cloſe, verſe 18. Although the dayes of this life be dayes of woe and miſery, yet the day of the Reſurrection, ſhall be unto all the godly a time of refreſhing and felicity; *Acts* 3. 19. Thoſe hands that have

have been lifted up in prayer, and ſtretched out to relieve the poor Saints; thoſe feet that have been forward to go to Sermons, thoſe eyes that have wept for the ſins of the times, but firſt and principally for thine own ſinnes; that have wept again and again for the offence of a good and gracious God; that tongue which hath glorified God, that body which hath ſuffered for Chriſt, ſhall riſe again to be partaker of all his glory. Upon this ground, the godly heretofore in their greateſt miſeries have comforted themſelves; See *Job* 19. 25, 26, 27. and *Iſaiah* 26. 19. This was the comfort of the poor Jewes under *Antiochus Epiphanes*, they looked for a better Reſurrection, the remembrance whereof, was as ſugar, to reliſh the bitterneſs of the Croſs, *Heb.* 11. 35. Nay upon this ground, ſee the Apoſtle *Paul* triumphing over death, 1 *Cor.* 15. 55, 56, 57. And ſee what he ſaith, *Phil.* 3. 21. Six things ſhall befal the body of the godly at that day:

1. *Immortality*, ſo as they can never dye again, 1 *Cor.* 15. 53.

2. *Incorruptibleneſs*, they ſhall never be inclined to putrifaction, or any corruption, 1 *Cor.* 15. 53.

3. *Spiritualneſs*, 1 *Cor.* 15. 44. and that in divers reſpects: 1. Becauſe they ſhall be poſ-

poſſeſſed fully by the Spirit of God, ſo as they ſhall be both governed by the Spirit, and be ſubject to the Spirit wholly. 2. Becauſe they ſhall live as the Angels in Heaven do, without meat, or raiment, or any other bodily helps or ſuſtenance. 3. Becauſe they ſhall be for nimbleneſs as it were ſpirits.

4. The fourth thing that ſhall befal the bodies of the godly at that day, is *Power*; for of bodies full of weakneſs, and ſubject to many calamities, and diſtreſſes, and paines, they ſhall be raiſed *in power*; that is, ſtrong, able, and impaſſible.

5. *Perfection*, for they ſhall be free from deformity, unhandſomneſs, lameneſs, *&c.* and become moſt beautiful and comely; neither infancy, nor old age hindring them; but ſhall appear in full age and beauty.

6. *Shining* and *Splendor*: as the ſun or ſtars in the Firmament, the body being cloathed with a Celeſtial glory, and Divine light, *Dan.* 12. 3. *Matth.* 13. 43. Thus much for the Uſe of *Conſolation.*

Uſe 4. For *Inſtruction*, or to point out unto us divers duties.

1. If we believe the Reſurrection of the body, we muſt be moderate in mourning for our Chriſtian friends deceaſed. Our Saviour Chriſt did weep for *Lazarus*: And when

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Stephen was ſtoned to death, ſome that feared God buried him, and made great lamentation for him; and therefore mourning for the dead is not altogether unlawful; yet remember we muſt, what the Apoſtle ſaith to the *Theſſalonians*, 1 *Theſſ.* 4. 13.

2. This Doctrine of the Reſurrection, ſhould teach us to have the very body in honour, and not to tranſgreſs againſt it. Seeing our bodies muſt be raiſed again at the laſt day, we muſt take heed of polluting and defiling them by Gluttony, Drunkenneſs, Uncleanneſs, and the like; 1 *Cor.* 6. 13, 14. 1 *Theſſ.* 4. 3, 4. 2 *Cor.* 7. 1. *Rom.* 12. 1.

3. The conſideration of this great work of the Reſurrection of our bodies, ſhould teach us to truſt God in other matters, and believe his Promiſes, though there be never ſo great unlikelihood of the accompliſhment, in reſpect of the outward means and appearance, *Rom.* 4. 17. to the 22.

4. We ſhould be very careful to get aſſurance, that our bodies ſhall riſe gloriouſly, have a glorious Reſurrection. And that we may be aſſured, we muſt make ſure of a juſtifying faith, ſuch a faith as will rightly apprehend and lay hold on him who is the *Reſurrection and the life*, *John* 11. 25. And then we muſt make ſure of the firſt Reſurrection;

not onely pretend our ſelves to have faith, but make ſure it be, as a juſtifying, ſo a ſanctifying faith; for ſo a juſtifying faith ever is. To riſe in ſoul we muſt make ſure; that is to ſay, from the death of ſin, to the life of grace, *Rev.* 20. 6. *Rom.* 8. 11.

5. And laſtly, we ſhould earneſtly endeavour to live as the children of the Reſurrection, *Luke* 20. 36. as thoſe that believe a glorious Reſurrection; heavenly, harmleſly, and fruitfully. 1. Heavenly, *Philippians* 3. 20, 21. 2. Harmleſly, *Acts* 24, 16, 17. 3. Fruitfully, 1 *Cor.* 15. 58. Thus we have done with the ſecond Member of this Principle, as we reckon.

Of the day of judgement.

THe ſecond Common-place being finiſhed, we come now to the third, which we lay forth in this Doctrine:

Doct. 3. *Immediately after the general Reſurrection, ſhall be the laſt Judgement.* Or thus: *It is a moſt certain truth, that there ſhall be a day of judgement.*

The Scriptures are very clear and abundant in proof of this point. Begin we with that antient teſtimony alledged in the Apoſtle *Jude*, *Jude* 14. 15. See *Dan.* 7. 9, 10. *Eccl.* 12. *v.* laſt *Matth.*

Matth. 12. 36. *Acts* 17. 31. *Rom.* 14. 10. 2 *Cor.* 5. 10. The Reasons of the Point.

Reas. 1. Gods Decree. *Heb.* 9. 27. As the Lord hath appointed the former, so the latter.

Reas. 2. The particular judgements the Lord inflicts in this life upon persons and places; as the burning of *Sodom* and *Gomorrah*, the drowning of the old world, the plaguing of *Ægypt*, and the desolation of *Jerusalem*; did not all these typifie the general judgement? *Luke* 17. 26. *&c.*

Reas. 3. The consciences of men and women (even the least inlightned and awakened) tremble at this great truth and so prove it, *Acts* 24. 25.

Reas. 4. The justice and goodness of God. The justice of God requires that it should go absolutely ill with the wicked: the goodness of God requires that it should go absolutely well with the godly: but neither of these come to pass in this life, and therefore there must be a day of judgement, that both these may be effected.

Reas. 5. The fifth and last Reason. This is the end of the *general Resurrection*, to wit, the *general Judgement*. Men and women must be raised again, that they may be judged. But here we meet with an objection.

Object. May ſome man ſay, The whole world conſiſts of Believers and Unbelievers: But as touching Believers, it is ſaid, *John* 5. 24. that they ſhall not come εἰς κρίσιν, in *judicium*, to judgement.

Anſw. The meaning is, not to the judgement of condemnation; and ſo indeed the laſt tranſlation renders it.

Object. And then as touching Unbelievers, (ſo remaining) it is ſaid of them, *John* 3. 18 that *they are condemned already.*

Anſw. It is true, ſo they are. 1. In Gods Decree. 2. In Gods word. 3. In their own conſciences. But yet the manifeſtation and finiſhing of this judgement is reſerved unto the laſt day.

But for the opening of ſo weighty a Doctrine, we intend to anſwer the queſtions following. 1. How this judgement is diſtinguiſhed from other judicial proceedings. 2. When the day of judgement ſhall be. 3. Who ſhall be the Judge. 4. And laſtly, What ſhal be the manner of proceeding at that day.

Queſt. 1. The firſt queſtion is, How this judgement is diſtinguiſhed from other judicial proceedings?

Anſw. This we may let you ſee in divers Epithets given to this judgement: as 1. It is called *the laſt judgement*: (ſo the Catechiſme en-

entitles it:) And ſo it is, for after it there ſhall be no other; the ſentence paſſed then, can never be reverſt; there can be no appeal from that Judge and judgement. 2. It is called *the general judgement*. God judgeth men and women in this world, and that both in life and death: He judgeth them whilſt they are living, by correcting his people for their ſcapes and infirmities, by puniſhing the wicked for their tranſgreſſions and rebellions. He judgeth every man and woman at death. But then ſhall be a general judgement of all, 2 *Cor.* 5. 10. 3. It is called a *manifeſt and open judgement*: And ſo it ſhall be, for the proceedings then, ſhall be in the eye and view of all the world. 4. It is called a *ſudden judgement*: And ſo it ſhall be, in regard of the wicked; even as the flood came upon the Old World, when they were wantonizing, and deriding that preacher of righteouſneſs 5. And laſtly, It is called an *eternal judgement*: Not that the Judge ſhall ſit for ever, ſifting matters, and debating cauſes; but it is ſo called, from the effect; for the iſſue will be this, The eternal weal and happineſs of the godly, and the eternal woe and miſery of the wicked.

Queſt. 2. The ſecond queſtion. When the day of judgement ſhall be?

Anſw. In likelihood, it is not far off, if we

compare ſome Texts, and our times, as *Luke* 18. 8. *Matth.* 24. 37, &c. 2 *Tim.* 3. 1, &c. The truth of it is, were but *Rome* ruinated, and the *Jew* called, what ſhould hinder that great day? And in how little time can the Lord effect theſe two great works? But touching the preciſe day, ſee *Mat.* 24. 36. But why doth the Lord conceal this day? *Anſw.* 1. That he might hereby bridle our curioſity *Acts* 1. 7. 2. That the wicked might not defer their repentance, *Pſalm* 95. 7, 8. 3. That the godly might be occaſioned to continual watchfulneſs, *Mark* 13. 33, &c.

Queſt. 3. The third queſtion. Who ſhall be the Judge?

Anſw. God. All the Perſons in the Godhead, Father, Son, and Holy Ghoſt: All the three Perſons ſhall judge, as touching their conſent and Authority; but the particular execution of this judgment is committed to the Son; it is he that ſhall execute this vengeance and as he is the Son of man, *John* 5. 22, 27. 2 *Tim.* 4. 1. *Acts* 10. 42. and 17. 31.

Object. 1. But the Apoſtles ſhall judge the twelve Tribes of Iſrael, *Mat.* 19. 28.

Anſw. It is true, the Apoſtles ſhall judge the twelve tribes; but how? to wit, by their Faith and Doctrine; the example whereof will take away all excuſe from the Iſraelites

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2. They ſhal be as Juſtices on the Bench, and conſent to Chriſts judgements.

Object. 2. The Saints ſhal judge the world, 1 *Cor.* 6. 2.

Anſw. It is true, 1. As ſitting with the Judge, and approving of his ſentence, as the Apoſtles before. 2. As they are Members of Chriſt the Judge: and 3. As their example ſhall be alledged to condemn the wicked.

Queſt. 4. The 4th and laſt queſtion: What ſhal be the manner of proceeding at that day?

Anſw. That we may the better reſolve this queſtion, we are to conſider, 1. The *Preparation to this judgement.* 2. The *judgement it ſelf.* The *Preparation* is twofold, 1. Of *the Judge.* 2. Of *them to be judged.* The *Preparation of the Judge* conſiſts in four things. 1. In the *Commiſſion* he hath from his Father, (*John* 5. 27.) which then ſhal be manifeſted to all the world. 2. In the *cloathing* of his Humane Nature with a wonderful Majeſty and glory, *Matth.* 25. 31. *Matth.* 16. 28. compared with *Mat.* 17. 1, *&c.* 3. In his *Train*, which ſhal be *thouſand thouſands of Saints and Angels*, and that in their ſplendor and beauty; *Dan.* 7. 9, 10. *Jude* v. 14. *Matth.* 25. 31. 4. In the *choyce* of a place where to ſit, and the *erecting* of a glorious Throne whereon to ſit, *Matth.* 25. 31. *Rev.* 20. 11.

Thus much touching the *Preparation of the Judg.* Now for *them who are to be judged*; they muſt be prepared four waves: 1. By *Citation* or *Summons*. 2. By *Reſurrection*. 3. By *Collection*. 4. By *Separation*.

1. By *Citation* or *Summons*, which ſhal be a great ſhout from heaven, *John* 5. 28. *Mat.* 24. 31. 1 *Theſſ.* 4. 16. As Chriſt now uſeth the Miniſtry of man, ſo then he wil uſe the Miniſtry of Angels.

2. Upon this ſhal follow the *Reſurrection*; Every thing ſhal give up its dead, *Rev.* 20. 13. And ſuch as are found alive ſhal be changed; *They ſhal not dye, but be changed*; and not in regard of *ſubſtance*, but in regard of *quality*; 1 *Cor.* 15. 51, *&c.*

3. Upon this ſhal follow their *Collection*. The raiſed and changed, all, both Elect and Reprobate, ſhal be gathered by the Angels from the four Winds of heaven, from every place under the ſun, and convented before the Judge, *Mat.* 24. 31. and 25. 32.

Laſtly, ſhal be the *Separation* betwixt the Elect, and the Reprobate; the Elect to go on Chriſts right hand, and the Reprobate enforced to his left, *Matth.* 25. 32, 33. Thus much for the *Preparation* to this judgment, (the *preparing of the Judge*, and *them to be judged.*)

Now

Now we come to *the judgment it ſelf*: Wherein conſider three things. 1. By what Law man ſhal be tryed. 2. By what Evidence. 3. What the ſentence ſhal be.

1. Touching the firſt, Such as never heard of Chriſt, muſt be tryed by the Law of Nature, (thoſe Notions being ſufficient to make them inexcuſable) *Rom.*2. 14, 15, 16. Such as have lived in the viſible Church, ſhal be tryed by the written Law and the Goſpel; *Rom.*2 12. *Joh.*12 48. The abſolution of the godly, ſhal be principally according to the Goſpel, but confirmed by the Law; the condemnation of the wicked, ſhal be principally by the Law; but ſhal be confirmed by the Goſpel.

2. Now we paſs to the ſecond, By *what Evidence?* *Anſw.* By the opening of three books. 1. The book of Gods *Remembrance.* 2. The book of *Conſcience.* 3. The book of *Life* or *Election. Rev.* 20. 12.

3. The third thing, the *Sentence*, what it ſhal be: See the ſentence that ſhal be paſſed upon the godly, *Matth.* 25. 34. And ſee the ſentence that ſhal be paſſed upon the wicked, *Matthew* 25. 41. Thus we proceed to the Uſes.

Uſe 1, For *Terrour* to the wicked and ungodly, ſuch as go on in their ſins impenitently, as 2 *Cor.* 5. 10, 11. *Rom.* 2. 4, 5, 6. and *Eccleſ.*

Eccleſ. 11. 9. It may be they are now in jollity; but that day muſt come, that they may be in abſolute miſery. You have heard that the Judge muſt come, and in what manner; and that the whole world muſt be convented before him: Alas, (the Parties we are now ſpeaking of) what wil they ſay at that day? An accuſing conſcience within them, Hell beneath them, the good Angels and Saints on the one hand them, ready to give approbation to the ſentence paſſed upon them; the Divels on the other hand, attending to carry them away with them; and they before an angry Judge, ready to paſs the irrevocable ſentence upon them. O how wil they be able to ſtand before this Judge! *Rev.* 1. 7. *Belſhazzar* (*Dan.* 5. 5, 6.) did but ſee a mans Hand-writing on the Wall, and how was he perplexed! *Felix* did but hear the Doctrine of the laſt judgement preached, and did not he tremble? *Acts* 24. 25. Nay, ſee we the terrour of this day to the wicked, *Rev.* 6. 12, *&c.* Alas! a day, wherein not onely their ſinful actions and words muſt be brought to light, but even their ſinful thoughts and cogitations; *Eccleſ.* 12. 14. 1 *Cor.* 4. 5. Theſe things haſt thou done, theſe things haſt thou ſpoke, nay theſe things haſt thou thought. But wil ye ſee more plainly what ſhal become of par-

particular Malefactors at that day, as what ſhal become of Anti-Chriſt, and his Abettors and followers, 2 *Theſſ.*2.8.to the 13.Of all Apoſtates, *Heb.* 10 26, 27. Of all Perſecutors, *Jude* 15. Of all Hypocrites, *Pſal.* 50. 16, *&c.* Of all cenſorious perſons, that cenſure others for the faults they themſelves live in the willing practice of, *Rom.* 2. 1, 2, 3. Of all Covetous and Mercileſs perſons, *James* 5. 1, *&c.* and 2. 13. (*Matth.* 25. 41, 42, *&c.* Of all Whoremongers and unclean perſons, *Heb.*13. 4. *Eccleſ.* 11. 9. Of all Lyars, *Rev.* 21. 8. and 22. 15. Of all Gluttons and Drunkards, *Luke* 21. 34. 1 *Cor.* 6. 10. Laſtly, Wil you know what ſhal become of all them that do not obey the Goſpel, all ignorant perſons and unbelievers? 2 *Theſs.* 1. 8.

Object. May the wicked man ſay, It is a great while to the day of judgment.

Anſw. Surely no: 1. See 1 *Pet.* 4. 7. *Jam.* 5. 8. 2. The ſigns and fore-runners of the laſt judgment, are the moſt of them accompliſhed already. 3. Suppoſe it were a great while to that day, yet the day of thy death (which wil be the day of thy particular judgment) cannot be very far off.

Things being ſo, (that we may draw to an end of this Uſe) how much doth it concern ſuch as go on in an evil way, to *break off their*

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sins by Repentance, as *Psalm* 50. 22. Nay further, let them consider the Lords command, (and upon this ground) *Acts* 17. 30, 31. *The times of this ignorance God winketh at*; (that is, regardeth not, cared not what became of the multitude in those times) *but now commandeth all men every where to repent, &c.* O! therefore be they earnest with the Lord, to give them what he commands; both old and young, how should they labour Repentance in the use of all good means; the Lord not only commanding it, but so graciously promising to the Repentant, *Eph.* 5. 14. *Proverbs* 28. 13. *Isaiah* 1. 16, *&c.*

Use 2. For the great comfort and consolation of all the godly: In this world they are many times evil thought of, but then wil be the day of their clearing; they are now troubled with the remainders of sin, and affliction hanging upon them as a consequent, which causeth them many times to *sow in tears*; but thē they shal *reap in joy*: now is their *fight*, but then wil be the time of their *Coronation*. Must it not needs be very comfortable to them, to see him come their Judg, who was judged for them? their Saviour, he who lived and dyed for them, to see him coming as Judge of all the world? what a comfortable sight and meeting wil that be? Was it not a very comfor-

fortable meeting of *Joseph* and his Brethren, when he discovered himself unto them? And how comfortable is the meeting of man and wife (truly loving) having been long asunder! Him, their Christ, whom they laboured so long, and so often, to have full familiarity with? Him, whom they have so often sought in his Ordinances, and for whose absence they have so often mourned? O the affection that he wil then manifest unto them! Not a good purpose, not a good thought of theirs wil he conceal: not an evil thought of theirs (in any part of their life) wil he charge them with. What joy and comfort wil the pronouncing of the sentence afford unto them? *Mat.* 25. 34. and then they to be so advanced, as to joyn with their Judg in judging of wicked men and Angels? 1 *Cor.* 6. 2 3. We go no further in this Use, because of the Doctrine following; desiring to reserve every thing for its proper place.

Use 3. For *Exhortation*, to exhort Christians divers waies:

1. To be frequent in self-judging, so at the day of judgement they shal not be condemned with the world. Nay, so in this world they shal avoid many particular judgements, which otherwise will befal them, 1 *Cor* 11. 31, 32. Now this self-judging doth comprise the

the particulars following: 1. Self-examination, touching the ſins a man is guilty of. 2. Sins confeſſion; which muſt be ſerious and hearty. 3. Self-condemnation, which is a paſſing of ſentence againſt a mans ſelf at the Bar of Gods Juſtice. 4. An appeal unto the Throne of grace, or an importunate ſuing for pardon in and through Chriſt.

2. To take heed of raſh judging, *Rom.* 14. 10. 1 *Cor.* 4, 5. Now this is raſh judgment, 1. When our Chriſtian Brethren do wel, to ſay they do ill. 2. When they do ill, to make it worſe. 3. When a thing is doubtful, to take it in the worſt part.

3. To exhort Chriſtians, that when at any time they have any doubtful buſineſs or matter to be controverted, they would be willing to refer themſelves to the judgment and cenſure of their godly Brethren, 1 *Corinthians* 6. 1, &c.

4. To be ſober, prayerful, watchful, heavenly-minded, and fearful to offend God, even in the leaſt thing, *Luke* 21. 34, 35, 36. 1 *Pet.* 4. 7. *Rev.* 14. 7. So the Apoſtle *Paul*, *Acts* 24. 15, 16.

5. To labour for patience, when at any time wrongs and injuries are done unto them, 2 *Theſſ.* 1. 5, 6, 7. *James* 5. 7, 8.

6. To exhort Chriſtians to be loving, mer-

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ciful, and bountiful to their Christian Brethren in their distresses, *Matth.* 25.34,35,36.

7. And lastly, to persevere and hold out in good courses even unto the end, 2 Epistle of *John*, v. 8. *Rev.* 3. 11. Thus much for the Doctrine of the last judgment. Now we should proceed to the two consequents of it, *viz.*: 1. The eternal happiness of the godly. 2. The eternal misery or damnation of the wicked. We shal only speak of the first here, having largely handled the 2d in another place.

Of the first Consequent of the last judgment.

THe first consequent of the last judgment we commend unto you in the Doctrine following.

Doct. *The godly, all the godly, (when the last judgment is ended) shall possess the Kingdom of God.* Though that woman *Matth.* 20. 20, *&c.* desired a special priviledge for her two sons, (wherein she seems very ambitious) yet so much she takes for granted, that Christs Kingdom shal be possessed of the *godly*, all the *godly*: and by the rule of contraries, 1 *Cor.* 6. 9. *Ephesians* 5. 5. But more plainly, *Matth.* 8. 11, 12, 13. and 13. 43. and 25. 34, 46. *Acts* 14. 22. 2 *Cor.* 5. 1. *Rom.* 2. 7, 10. Several Grounds.

Ground 1.

Ground 1. Gods *Decree*: The Lord in his Eternal Counsel hath ordained and appointed them to this possession, to possess his Kingdome: and so we are to understand that passage, *from the foundation of the world. Matth.* 25. 34. That is, before the foundation of the world; to wit, from all eternity: See *Rom.* 8. 30. The Apostle speaks as of a thing past, because it was Decreed, a thing set down in Gods Decree. And *Acts* 13. 48. Hence it is, they are said to be *written in the book of Life, Phil.* 4. 3. *Rev.* 21. 27.

Ground 2. Christs *Purchase*. He by his obedience Passive and Active, hath purchased Gods Kingdome for all the Elect; *Ephes.* 1. 11. 14, 1 *Thess.* 5. 9. *Heb.* 10. 19, 20. Now the *godly*, all the *godly*, do manifest themselves to be of that number.

Ground 3. Christs *Intercession*, on earth, and in heaven: On earth, *John* 17 24. In heaven, *Rom.* 5. 10. *John* 14. 2, 3.

Ground 4. Whilest they are here on earth, they receive of his anointing, and so become Spiritual Kings and Priests: Spiritual Kings, whereby they are apted and fitted for Gods Kingdome: Spiritual Priests, whereby they daily (as they are enjoyned, *Mat.* 6. 10.) pray for it, *Rev.* 1. 6. and 5. 10.

Ground 5. Gods *Promise* and *Oath*, *John* 3. 16.

3. 16. and 10. 28. 1 *John* 2. 25. *Heb.* 6. 17 18.

Ground 6. Christ their head (in their flesh) is ascended into Gods Kingdom; and where the Head is, there the Members must be in due time: and to prefigure, and the better to assure this, some of the Members are there already, as *Enoch*, and *Elias*, and those mentioned, *Matth.* 27. 52, 53.

Before we come to the Application, we have some questions to answer: the first is, touching the evils the godly shal be freed from, when they possess that Kingdom. The second question, is touching the place it self. The third question is, touching the good which the godly shal enjoy in that Kingdom.

Quest. 1. The evils which the godly shal be freed from, when they possess Gods Kingdom: *Facilius dicere possumus, quid ibi non sit, quam quid ibi sit*, saith *Augustin.*

1. They shal be freed from Hell, have an everlasting discharge from that most woful and horrible place, *Rom.* 8. 1. *Rev.* 21. 8.

2. They shal be freed from sin; there shal be no more blindness in their minds, no more rebellion in their wils, no more disorder in their affections; nay, they shal be freed from the power and possibility to sin, be in a better condition then ever *Adam* was: In his best

estate he might sin; but they shal be confirmed as the good Angels, *Isaiah* 60. 21. 1 *Pet.* 1. 4. *Mat.* 22. 30.

3. They shal be freed from all sorrow, shame, and grief, *Isaiah* 25. 8. *Rev.* 21. 4.

4. They shal be freed from all Adversary power, all enemies corporal and Spiritual, and the fear of them; there shal be a perpetual triumph without War, or fear of War, *Luke* 21. 28.

5. They shal be free from the displeasure of God; he wil never be angry with them any more, *Rev.* 22. 3.

6. They shal be freed from all thraldom, servitude, and bondage: all *Oeconomical*, *Political*, and *Ecclesiastical* Relations shal then cease; with *Abraham*, *Isaac*, and *Jacob*, they shal sit down in the Kingdome of heaven.

7. They shal be freed from all toyl and labour, all the labour and toyl of both callings, 2 *Thess.* 1. 7. *Heb.* 4. 9. *Rev.* 14. 13.

8. They shal be freed from all uncomlines of body, all bodily deformity; 1 *Cor.* 15. 44. *Phil.* 3. 21.

9. They shal be freed from all the means of a natural life, and from the inconveniences that attend the same; there shal be no need of meat, drink, sleep, raiment, physick, marriage, *Matth.* 22. 30. *Rev.* 7. 16.

10. They

10. They shal be *for ever* freed from all the evils aforesaid.

Quest. 2. Now we come to the second question, and that is touching the place it self, which the godly (after the last judgment) shal possess; to wit, *the Kingdome of God.*

Answ. It is the heaven of heavens, or third heaven; a place far above al visible heavens, the place whither Christ (in his humane nature) ascended. 1. A place very large and ample, and therefore called *that great City*, *Rev.* 21. 10. and *John* 14. 2. 2. A place very *bright and beautiful*, *Rev.* 21. 11. *Col.* 1. 12. 3. A place wondrous *pleasant and delightful*, and therefore called *Abrahams bosome*, and *Paradise*. 4. A place *very safe*, for there wil be none but friends, neither can any enemy enter there. 5. A place *durable, and of continuance*; *Heb.* 13. 14. 2 *Cor.* 5. 1. 1 *Pet.* 1. 4. 6. A *wondrous rich* place, and therefore called a *Kingdom*; nay, an *heavenly Kingdom*; nay, *Gods Kingdom*; to intimate, that in that place there is a confluence of all good things, beyond all expression & imagination, *Ps.* 87. 3.

Quest. 3. The last question: And that is touching the good which the godly shal enjoy in Gods Kingdome.

Answ. 1. In general, 1 *Cor.* 2. 9. And if in this world, why then sure in a far greater

measure when they shal be possessed of his Kingdome, as the *Psalmist* hath it, *Psal.* 16. 11. 2 More particularly, 1. They shal enjoy themselves (both soul and body) in perfection, *Ephes.* 5. 27. 1 *John* 3. 2. And this is shadowed out unto us by those *pure white garments*, *Rev.* 3. 4, 5. and 6. 11. 2. They shal enjoy the blessed company one of another, and society with the blessed Angels, *Heb.* 12. 22, 23. The lowest person there, shal be as an Angel. Nay 3. There they shal enjoy Christ, have immediate communion with Christ, and by vertue of that communion, have immediate communion with the Father and the Holy Ghost, and so have a Crown of glory put upon them, and enjoy a perpetual and everlasting Sabbath. That they shal have immediate communion with Christ, see *Phil.* 1. 23. *Rev.* 22. 3, 4. That they shal have immediate communion with the whole Trinity, see *Mat.* 5. 8. and 18. 10. And then, That they themselves (when they come to be possest of heaven, 1 *John* 3. 2.) shal have a Crown of glory put upon them, 2 *Tim.* 4. 8. 1 *Cor.* 9. 25. *James* 1. 12. 1 *Pet.* 5. 4. And that they shal enjoy a perpetual and everlasting Sabbath, See *John* 3. 16. *Matth.* 25. 46. *Heb.* 4. 9. And thus we come to the Uses.

Use 1. For *Reprehension*, to reprove the

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ungodly, and then the *godly*. To reprove the *ungodly*, and that divers waies. 1. For their mean esteem of the *godly*, they thinking of them as base and unworthy, when as (be they never so low in civil respects) they are great Princes, Heirs to an everlasting Kingdome, *James* 2.5. 2. To reprove the *ungodly* for their mean esteem of *godliness*, they taking it to be but folly and madness. But is that a foolish and mad course that leads to bliss, that tends to eternal happiness? See 2 *Pet.* 1. 11. 3. To reprove the *ungodly*, because they do no more value Gods Kingdome, no more value heaven, they preferring their lusts and the things of this world unto it; their *lusts*, which are their Spiritual diseases, and wil be their bane and undoing, utter undoing: the *things of this world*. which are but as Counters and Cherry-stones comparatively: Wel, it would be throughly weighed: 1 *Cor.*6.9. *Heb.*12.14. *Psalm* 119 155.

2. To reprove the *godly*: 1. When at any time they envy the trappings, and outward prosperity of the wicked; whereas their portion is so little, and their heaven so short. Alas, they have but a short heaven; but doubtless shal have an everlasting hell: *Mat.* 25. 46. 2 To reprove the *godly*, because they do not oft enough meditate of this Kingdome, this

heavenly Kingdome prepared for them, the evils they shal then and there be freed from, what a glorious place heaven is, and the good they shal there enjoy. From this neglect it is, they are so intangled, and taken with things *terrene* and *sublunary*, that they are so impatient under crosses and afflictions, that they find the practice of holy duties so difficult

Use 2. For *Comfort* and *Consolation* to all the *godly*. He that hath look'd upon them with grace, bestowed sanctifying grace upon them, intends them eternal glory. And what indeed is grace, but the beginning of glory? or what is glory, but the perfection of grace? The truth is, they are subordinate the one to the other, there being not any specifical difference, but onely gradual. See 2 *Pet.* 1. 11. and 1 *Pet.* 1. 3, 4, 5. Wel then, let the godly man, the godly woman (to their comforts) remember what our Saviour saith unto them, *Luke* 12. 32. The same may be said of other passions; *Grieve not, faint not little flock, because it is your Fathers pleasure to bestow a Kingdome, an heavenly Kingdome upon you:* Oppose this to all hardships, crosses, and afflictions, nay death it self, and be comforted. See *Romans* 8. 18. 2 *Corinth.* 4. 17, 18. *Rev.* 14. 13.

Quest. But how should we know whether

ther we be truly godly or no?

Answ. 1. Saving grace is of an humbling nature, makes a man nothing in himself, low in his own eyes, to rest upon Gods free favour in Christ for justification, *Rom.* 7. 24,25. *Mat.* 5. 3. 2. Saving grace is of a purging nature, it purgeth out corruption, purifieth the heart, *Acts* 15.9. 1 *John* 3. 3. 3. Of an heavenly nature, it wil be pulling up our hearts from these earthly vanities, wil be soaring upwards from whence it came, *Phil.* 3. 20. *Heb.* 11. 13,14, 15, 16. 4. It is of a growing nature, (especially the publick means being enjoyed in power) *Mat.* 13 31, 32, 33. *Psal.* 92. 12,13,14.

Use 3. For *Exhortation*: To exhort the *godly*, and then the *ungodly*. 1. To exhort the *godly*, and that divers waies: 1. To bless the Lord, to study the praises of their good and gracious God in Christ, for this his superabundant love unto them; manifested in ordaining them to a Kingdom, in providing for them (before all worlds) a Kingdom, an everlasting Kingdom, his Kingdom; and in due time to give his Sonne unto them, to purchase it for them; and then at the length to Regenerate them unto it: 1 *Pet.* 1.3,4. 2. To exhort the *godly*, to take heed of carnal security, and of suffering grace to go out of exercise. The A-

Postle *Paul* is very frequent in this Exhortation, *Phil.* 2. 12. *Rom.* 13. 11, &c. 1 *Thess.* 5. 5, 6, &c. Nay, 3. To be constant, forward, and zealous in the way of godliness, *Matthew* 10. 22. *Rev.* 2. 10. *Galathians* 6. 9. 1 *Cor.* 15. 58. *Matth.* 11. 12. But here now we meet with two objections.

Object. 1. But may some man say, This is sooner said then done, the way of godliness (through the backwardness and averseness of the unregenerate part) being so painful and difficult.

Answ. 1. *The Spirit is ready*, although the *flesh be weak*; so our Saviour: So the Apostle *John* likewise, 1 *John* 5. 3, 4. And you know what the Apostle *Paul* saith, *Phil.* 4. 13. 2. Why should not the *godly* be willing to take as much pains for heaven, as others do for hell? To observe the Superstitious, the Prophane, the Covetous, what pains they take to go to hell; rise up early, sit up late, and all to go to hell. 3. Would it not much dulcifie, often to meditate upon the end godliness tends unto; to wit, happiness, everlasting happiness, *Rom.* 2. 7, 10.

Object. 2. But such as are forward and zealous, we observe them many times to be necessitated, to be opposed, and persecuted.

Answ. 1. But thou dost not see into their in-

inside, the inward man, the grace and comfort that lodgeth there, 2 *Cor.* 4.16. *Acts* 5.41. *Heb.* 10.34. We read of a worthy Germane, *Philip Lanlgrave* of *Hesse*, who being a long time Prisoner under *Charles* the fifth Emperor; and being demanded what upheld him all that time, he answered, that he felt *the Divine consolations of the Martyrs*. And this is that indeed which Christ promiseth to the persons aforesaid, (even in this life) *Mark* 10. 29, 30. 2. Wil not a Kingdom, an everlasting Kingdom make amends for all their outward necessities, afflictions, and persecutions? see *Mat.* 5.10, 11, 12. See *Moses*, *Heb.* 11.24, 25. And the Apostle *Paul*, 2 *Cor.* 4. 17, 18. He opposeth glory, to affliction; heavy, massy, substantial glory, to light affliction; eternal glory, to momentany affliction; *And therefore we faint not* (saith he) *whatsoever we suffer*: and thus our Saviour.

These two objections being answered, we go on to the other Members of the Exhortation: Then 4. To exhort the *godly*, not onely to grow in love one towards another, but more and more to desire society one with another; and the reason is this, because the time is coming, when they must live together, and that for evermore. Hence it is, that the Apostle *Peter* exhorts godly Husbands, to carry

carry themselves lovingly towards their godly Wives; 1 *Peter* 3. 7. 5. To exhort all the *godly* in any case to labour heavenly-mindedness, to use the world, as though they used it not; feelingly to know and profess themselves, to be Strangers and Pilgrims here, and so they wil manifest that they wait for this Kingdom; *Heb.* 11. from *v.* 13, to *v.* 17. To this our Saviour exhorts, *Matth* 6. 19, 20. And so the Apostle *Paul*, *Col.* 3. 2 6. To exhort the *godly*, that they earnestly strive with all patience to undergo afflictions and crosses: when it shal please God to reach out unto them a cup of afflictions, and bid them drink a draught of it to the bottom, the meditation of this heavenly Kingdom must be as Sugar in their Pockets, to sweeten the Cup withal. See again *Romans* 8. 18. 2 *Cor.* 4. 17, 18. *Heb.* 11. 26. I could be content (saith *Augustine*) to endure the torments of hell, to gain this joy, rather then to lose it. *Ignatius* (as some say, *Pauls* Scholar) being threatned as he went to Martyrdom with the cruelty of torments, answered with courage, *Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divel together, let them come upon me, so I may enjoy the Lord Jesus and his Kingdome.* These six wayes (from the Doctrine

in

in hand) we have exhorted the *godly*.

2. Now we come to exhort the *ungodly*, such as (for the present) are so; to exhort them to consider of this Kingdom, of this heavenly Kingdom, the excellency of the place, the evils which all the godly shal be freed from there, and the good they shal enjoy there; and wil they lose this Kingdom for a little labour, come short of it for a base lust? are the *pleasures of sin for a season*, to be compared with the *everlasting joyes of heaven*? nay, to be compared with the inward consolations that the godly have in this world? *Psalm.* 4. 7. 1 *Cor.* 2. 9. And wil they not take as much pains to go to heaven, as they have done all this while to go to hell? O yes, say they, we would fain make out for heaven, take any pains for the Kingdom you are speaking of, resemble we would the Merchant spoken of, *Matth.* 13. 45. Why then this you must do: *Holiness* (as you have heard) is the way to *Happiness*, *Godliness* to the *Kingdom of Heaven*: You must labour to be *godly*. Now godliness cannot be had without Christ, therefore marry the Heir; get the King, and the Kingdom is thine too. When Christ comes into a soul, he comes attended with a train of graces. But this is the business: Thou wilt not make out for Christ,

until

until thou see and feel thy lost estate. Why then, that thou mayest be acquainted with Christ, nay, marry Christ, that thou mayest be brought to a Legal contrition, nay, to an Evangelical contrition, and so made fit to be espoused to Christ, thou must in the outward means take the Kingdom of heaven by violence, *Mat.* 11. 12. constantly attend to *the word of the Kingdom*, (for so it is called, *Mat.* 13. 19.) imirating them we read of, *Luke* 5. 1. See *John* 6. 27. *Rom.* 1. 16. and 10. 14.

Thus we have now done with the first Consequent of the *last Judgment*; to wit, *Eternal happiness* or *salvation*. We should now proceed to the other, to wit, *Eternal misery* or *damnation*; but that we have spoken of in opening the last Member of the second Principle, and threfore we refer the Reader thither.

Laus Deo.